A U M

The more powerful souls perceive truth through themselves, and are of a more inventive nature. Such souls are saved through their own strength, according to the oracle. —PROCLUS.

THEOSOPHY

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"THE CYCLE MOVETH"

CHELAS AND CHELASHIP

THE one characteristic of LIFE is that it unfolds. Ceaseless is that process. Consciousness reaches awareness of itself and attains self-consciousness in the human kingdom. From the state of self-consciousness man evolves into a Self-Conscious Being, the Adept retaining his individuality, untrammeled by the overpowering influence of Living Nature which produces sleep, death, pralaya. Within the conscious being are all powers of the whole of Nature. The Adept develops those latent powers by the power of his will; he subdues Nature by the self-same process which she uses to put us to sleep or to kill us, to dissolve one planet or myriads of stellar universes. Thus he attains immortality called Nirvana—the condition of profound awareness of one's own existence, not apart from but as the whole of Nature.

The one and only kingdom of Nature which is capable of perceiving and understanding the ceaseless perpetual motion of Nature's Will is the human kingdom. In it consciousness has gained senses keen enough to observe her, intelligence necessary to understand her and compassion essential to master her. When man abrogates the use of these he runs the risk of ceasing to be man. Having gained the perception of their self-conscious state and the possibility of retaining it, daring souls enter upon the great adventure of conquering Nature. Invading her secret recesses, persevering in his quest, man succeeds in wresting from the deathless Mother her mighty magic and attains Mastery even over her by serving her.

The Lodge of Adepts and aspirants to its membership are thus but natural products of evolution. In full knowledge the Lodge coöperates with Nature, its main task to enlighten the heart of every man. Wherever and whenever the grinding mill of evolution begets a living-form ready to be lighted up by the Fire of the Wisdom, there and then the Brothers of the Lodge are present in action. On our earth, the Lodge began its active operation some 18 million

years ago. By the process described in the *Secret Doctrine* It lighted up the living-forms of the human kingdom with the Light of Manas. The early frustrations of its noble efforts and the vicissitudes which followed when early humanities disregarded its guidance and directions are also narrated. It is all a matter of Record as to how the seeds of White and Black Magic were sown and how lying latent for some time they sprouted in the early period of our fifth race. The forces of Buddhic-Altruism and kamic-selfishness have fought each other in cycle after cycle, and eventful human history is but a record of that great struggle—even now in progress.

In every age Theosophists are the instruments of the Lodge for Its continuous task of lighting up the Manas of the race in ever increasing measure. They are able to do this because they have kept their own heart-fires burning, feeding them with the fuel of study, practice and service. Theosophists (not members of any particular organization) form the front ranks of the race; thence the Lodge derives its new Members. The stage in the very long trail of evolution between men and Super-Men, between slaves and Masters of Nature, is that of Discipleship, while the Lodge may be said to be composed of two classes—Gurus and Chelas, both of varying degrees. Likewise the work of the Lodge falls into two divisions—(1) that of fecundating the mind of the race, or mass movement; and (2) the gaining new adherents and chelas to be trained as future members of the Lodge, or work with individuals. This work goes on in every cycle, and the existence of the Lodge and the Path to It are truths which every civilization has been taught. The qualifications and requirements, the rules of life and conduct, however differently arranged, enumerated, or explained, are the same. The exigencies of cycles are calculated by the Lodge. Rearrangements, recodification, re-formations of Teachings and Rules are the response to human aspirations, endeavors and achievements. Thus in historic times Gautama, the man who became Buddha, the Enlightened, was the reformer and codifier of the occult system; once again Sang-Ko-Pa of Kokonor, in the fourteenth century, became the reformer of esoteric as well as of vulgar Lamaism. Among his commandments there is one that enjoins Those concerned to make an attempt to enlighten the world, including the "white barbarians" every century, at a certain specified period of the cycle. Ever since the fourteenth, every century has seen the dual attempt to change the manas of Western humanity and to draw from within its ranks those ready, however few, for the Path of Discipleship leading to Emancipation-Enlightenment. The attempts of earlier centuries were private, though their influence and the mark they have left behind are traceable by any intuitive student of history; but in pursuance of the fiat of this Tibetan World-Reformer,

the Theosophic Movement of our era, fulfilling the requirement of the cyclic law, was launched on the stormy ocean of publicity. Time had come and the Benediction of the Chiefs sent H.P.B. to our world.

By 1888, she had already accomplished the task of giving a death-blow to scientific materialism as well as to religious supernaturalism, to doubt and superstition alike. Man's mind, was opened to enquiry of the hidden—the force behind form, the spirit behind matter. Her insistent proclamation about Living Wise Men whose knowledge transcended that of Science; whose philanthropy was rooted not in feeling but in knowledge; who had emancipated Themselves from the five fetters of sex, caste, creed, nation, race, by that knowledge; whose compassion led Them to impart it to all who were ready to receive it by a proper compliance with the rules of Their Science: all this had produced in the world and especially in the Theosophic Movement individuals fired by the intense desire to obtain that knowledge and know its Masters. Also it had produced false claimants, charlatans, adventurers eager to supply the demand *her* efforts had created. The time had come to organize into a band all those who were awakened.

H.P.B. produced phenomena, talked about the Masters and the Lodge, trained individuals into Chelaship and proclaimed the fact of such training to the world,—all with a purpose. One of the prime objects of her mission was to open up communication between the world of men and that of Masters, and to create a suitable Embassy in the former domain through which the work of the Lodge could be carried on there.

Chelaship as a process of unfoldment belongs to the metaphysical world. Chelas and chelaship belong to the world of the occult, wherein speech is silent, vision clear and action free of fetters. H.P.B.'s work was to create an organism in which human egos would be drawn by a natural attraction to its principles and rules and undertake the heavy labor of self-purification, self-education and self-attainment. This organism was meant to lead the successful students to direct chelaship under the great Gurus—the position, condition, rules and pledges whereof have always remained esoteric and always will. The efforts of the Lodge in the preceding centuries had succeeded in transforming the race-mind to such an extent that now, *i.e.,* in 1888, there were sufficient people ready to receive a plan and programme of life which, carried out, would bring them to the Occult World.

The creation of such an organism had been intended from the beginning. H.P.B. clearly refers to it in that epoch-marking article "Chelas and Lay-Chelas" (*Theosophist*-Supplement, July, 1883) in which she speaks of how and why "the rules of Chela Selection have

become slightly relaxed in one respect." That memorable pronouncement contains everything in plasmic-condition: the rules, regulations, difficulties, operations of and about Chelaship. This was followed in June, 1884, by "Are Chelas Mediums?" which told what chelas are not; what they are, as also the Masters, come next in sequence in July and October of the same year.

All this was meant for those individuals who were aspiring and striving for Chelaship; they were not yet linked together in a formal way. The trials, failures and successes of neophytes followed and precipitated events which are matters of record in the *Theosophical Movement*. The churning of the ocean of discipleship led H.P.B. to write another epoch-making article—"The Theosophical Mahatmas" in *The Path* for December, 1886, wherein once again she traced the land-marks of the Ancient Path and the Narrow Way. Three other contributions from her sure pen remain to be cited. Having written for those concerned "Theosophical Mahatmas," she waited for a year and on the eve of the formation of the organism for lay-chelas in 1888 she wrote in *Lucifer* "Practical Occultism" in April, "Occultism vs. the Occult Arts," in May, and "Lodges of Magic," in October. This was followed by what may be called *a warning-article* to the newly formed E.S.T.—"Is Theosophy a Religion?" If her earlier articles were hints, suggestions, advice and instructions to individuals aspiring to be esotericists, the last named was to the corporate E.S.T; the danger of making Theosophy a cult would be the natural temptation of an organized band of would-be esotericists.

In the Western world, not even in the days of Pythagoras, had the effort been made to draw candidates for discipleship from the ranks of the *public*. Add to this the fact that the planet of occultism had been under obscuration since the first century of our era; that the persecution of knowledge had produced the reaction of disbelief in spiritual concepts of life—disbelief, the arrogant child of the fanatic mother blind-belief; that the methods of materialistic science arose out of the reversal of everything pertaining to soul-science; that the orthodox creeds of the west in rejecting Gnosis brought to birth Agnosticism—and the reader will see what H.P.B. had to deal with.

But she had proved exoteric religions to be in the wrong; modern science to be inexact, with no moral principles to guide man's life; spiritualism to be devoid of philosophy. She had awakened the questioning mind and the yearning heart of many hundreds. She could not let these return to the churches or the temples, go star-gazing in observatories or vivisecting in laboratories, or to astral grave-yards called séance-rooms; they had to be shown the upward way.

From the very beginning her philanthropic mission was misunderstood—the philanthropic basis of her phenomena; the philanthropic basis of her philosophy; the philanthropic basis of the Path to her Masters which she showed as ready for treading. Men's minds were bent on miracle-working, on intellectualism and personal growth. Western arrogance pooh-poohed the idea of tests and trials of chelaship; eastern traditional devotion relied on the good-weal of the Gurus to lift drowning souls from the ocean of *samsara*. What is there which I cannot do for myself?—said the former; what is there which a Mahatma cannot do for me?—said the latter. Neither heard the cry of H.P.B. and the Lodge—Who will sacrifice for the poor orphan humanity?

Brotherhood and Service are the roots of the tree of Chelaship —not the gaining of powers or self-growth or emancipation: these are its flowers and fruits. Each Chela is as one newly born; the gaining of psychic and spiritual strength takes time; but quick results were looked for and the travails of birth and the growing pains were not given due consideration.

H.P.B. reiterated the ancient teaching about Chelaship: the life of chelaship begins with a resolute pledge-vow; then comes the period of probation and test; and finally direct chelaship, accepted chelaship, the end of which in its turn is Initiation.

What brings a man to the approach of the Sacred Path? The whisperings of Buddhi listened to by Manas. If we encourage them they will not fade away like the dissolving mirage in the Shamo desert, but grow stronger and stronger until one's whole life becomes the expression and outward proof of the divine motive within. What brings a man to the notice of the Holy Ones? Like the light in the sombre valley seen by the mountaineer from his peaks every bright thought in mortal mind sparkles and attracts the attention of the Brothers of the Great Lodge. Thus They discover Their natural allies in the shadow-world of mortals. It is Their Law to approach every one if there be in him but the feeblest glimmer of the true Wisdom-Light.

"Every step made by one in our direction will force us to make one toward him," said a Master. When the inner development has gone far enough to bring to birth in the privacy of one's heart the Desire to Serve and therefore the Will to Know how service can be rendered, the first step is taken. Each man, being immortal and divine in his inner nature, arrives at such a stage in the progress of time. The good in him impels him to be less selfish, to practice personal sacrifices in daily living. Between a good man and a spiritual one there is a gulf, the result of self-energizing intelligence.

The Path of Chelaship is the path of *intelligent* service of human souls; but intelligent or otherwise the *motive* of service,

altruism at the cost of personal sacrifices, is the ensouling power. Men possessing the courage of their convictions and serving the Truth they feel are more apt to enter the communion of Chelaship than those who dare not pursue their convictions so that action ensues. "He who damns himself in his own estimation and agreeably to the recognized and current code of honour to save a worthy cause may some day find out that he has reached thereby his loftiest aspirations." Such self-sacrificing action rooted in altruistic motive purifies the man of his ignorance and brings him the necessary knowledge. The service of truth thus acquired by the process of life is to be rendered by the Individual life itself.

Aspirants to Chelaship are candidates for living the ordinary life in an extraordinary way—by the use of a code of rules of conduct which is based on a profound realization of the workings of the laws of nature. These preliminary requirements H.P.B. reiterated for the candidates of the first decade; but the large majority regarded her advice and warning as "grandmother's sermons." They did not see the significance of "Time enough to *discuss* the terms of Chelaship when the aspirant has digested what has already been given out, and mastered his most palpable vices and weaknesses;" or "there are rules of conduct controlling chelas which can not be departed from in the slightest degree;" they did not take the statements seriously.

If the altruistic and philanthropic basis of chelaship was not appreciated, the psychological effects of obtaining occult knowledge were likewise disregarded when H.P.B. pointed them out. One set of students wanted to study Occultism as they would study one of the modern sciences—ask, get properly tabulated answers, and proceed with experimentation. Moral requirements were somewhat of a novelty to them—a physicist need not possess a character of moral excellence, why a super-physicist? Such was the line of reasoning. Observation of heavenly bodies which struck awe to the brains of the astronomer did not precipitate any "tests"; why should contact with Stars of the Occult Magnitude? Another set of students could not fathom why earnest devotion alone was not sufficient to make the mind duly receptive and ready to absorb every species of esoteric doctrine. "As the shower cannot fructify the rock, so the occult teaching has no effect upon the unreceptive mind; and as the water develops the heat of caustic lime so does the teaching bring into fierce action every unsuspected potentiality latent in him." This puzzled and annoyed them.

H.P.B. defined what lay-chelaship meant in "Chelas and Lay-Chelas." The knowledge about the Ancient Path and its requirements were clearly portrayed by her and to the lay-aspirants she gave the broadest kind of a hint:

> A Lay Chela is but a man of the world who affirms his desire to become wise in spiritual things. Virtually, every member of the Theosophical Society who subscribes to the second of our three "Declared Objects" is such; for though not of the number of true Chelas, he has yet the possibility of becoming one, for he has stepped across the boundary-line which separated him from the Mahatmas, and has brought himself, as it were, under their notice.

Why the second of the three declared objects? The conditions for the treading of the old, old way were enumerated and explained in ancient lore; further, when an individual through study of ancient traditional presentations showed the discrimination of picking the gems of Theosophy therein, he developed within himself the conviction that there does exist an immemorial Wisdom-Religion, the source and fountain head of all knowledge. Many students do not perceive the import of H.P.B.'s prolonged and trying wanderings. Why did she roam the wide earth, wild in parts, seeking knowledge *after* she met the "Master of her dreams" in London in 1851? Was she sent to gain for her Russian brain the necessary conviction that a universal science of soul-growth was in existence?

Again, the principle of self-energization was not grasped. Having come to recognize the existence of the Sacred Science and its Wise Masters, remains for the student the effort to realize in his own life those intellectual deductions. Says the Master:

> To accept any man as a chela does not depend on my personal will. It can only be the result of one's personal merit and exertions in that direction. *Force* any one of the "Masters" you may happen to choose; do good works in his name and for the love of mankind; be pure and resolute in the path of righteousness (as laid out in *our* rules); be honest and unselfish; forget your self but to remember the good of other people—and you will have forced that *"Master"* to accept you.

A man puts *himself* on the probationary path and enters the circle of lay-chelaship; his own Higher Self becomes his own vital tester.

> You ask me, "What rules I must observe during this time of probation, and how soon I might venture to hope that it could begin?" I answer: You have the making of your own future in your own hands, and every day you may be weaving its woof. If I were to *demand* that you should do one thing or the other, instead of simply advising, I would be responsible for every effect that might flow from the step, and you acquire but a secondary merit. Think, and you will see that this is true. So cast the lot yourself into the lap of Justice, never fearing but that its response will be absolutely true. Chelaship is an educational as well as a probationary stage, and the chela alone can determine whether it shall end in adeptship or failure. Chelas, from a mistaken idea of our system, too often watch and wait for orders, wasting precious time which should be taken up with personal effort. Our cause needs missionaries, devotees, agents, even martyrs, perhaps. But it cannot demand of any man to make himself either.

This is the first, the individualistic step. The Theosophical Movement of H.P.B. dealt with individuals during the first septenary cycle; then came the semi-esoteric group arrangement during the second cycle. Through much failure but also some success, the necessary experience accumulated and gathering force precipitated into being the E.S.T. in 1888. The candidate-members were distinctly told that its purpose was to prepare and fit the student for the study of Practical Occultism of the Kingly Science or Raja Yoga. Students in their efforts towards spiritual culture require that help which solidarity in the ranks can alone give them the right to ask—therefore they were called upon to practice brotherhood. H.P.B. assisted by Mr. Judge provided the necessary rules of daily living; admission by the taking of a Pledge aiming at self-improvement and service entitled the members to receive Instructions from H.P.B. as the mouth-piece of the Masters, and out of her heart's generosity she shouldered the grave responsibility of teaching the esoteric principles. Very quickly the immutable law in the domain of the occult demonstrated itself.

> The mass of human sin and frailty is distributed throughout the life of man who is content to remain an average mortal. It is gathered in and centred, so to say, within one period of the life of a chela—the period of probation. That, which is generally accumulating to find its legitimate issue only in the next rebirth of an ordinary man, is quickened and fanned into existence in the chela—especially in the presumptuous and selfish candidate who rushes in without having calculated his forces.

The Pledge taken and repeated in the name of the Higher Self draws forth the dormant qualities. Latent vice begets active sins; latent virtue active sacrifices. Chelaship is not a matter of years but of lives. Mistakes made and blunders committed themselves become avenues for purification and growth. "If you would recover the lost ground do two things: make the amplest, most complete reparation and to the good of mankind devote your energies. Try to fill each day's measure with pure thoughts, wise words, kindly deeds." "Like the 'true man' of Carlyle, who is not to be seduced by ease, 'difficulty, abnegation, martyrdom, death are the *allurements* that act' during the hours of trial on the heart of a true chela."

Among her several important missions H.P.B. had this task of testing the ranks of the students of the occult, of leading them on to the Path of Probation, of leaving them there armed with weapons to fight their own lower natures which the Path and Pledge brought fiercely to the front; and then—wait to welcome the triumphant souls at the Golden Gate of the Sacred City.

Her recorded philosophy and instructions are as alive and inspiring today as ever; the Path as inviting and as full of pit-falls as ever; exist the same obstacles to be removed by the same methods for this generation as the preceding ones.

LIVING THE LIFE

DEAR COMPANIONS:

As to the statement that we have to assimilate the "bliss of Devachan and the woes of Avitchi": All have to learn these states. Those who of their own free will enter bodies to help humanity, pass through them like any human being, but are not involved in them. They *feel* like any human being, and go through much more than most, so that there may be, fresh in their bodily experience, all feelings that afflict or ease humanity. Their grief—if it may be called so—is over the inability of humans to understand through the purely personal elements which prevail in mankind.

"Masters *feel* pain but are not disturbed by it." That feeling is sym-pathy—a feeling *with* the condition. They know what any one feels under the circumstances, but They also know that the so-called sufferings of others are not due to the circumstances, but to a false attitude toward them. How could They identify Their glorious knowledge and power with a mistaken conception? The pain we feel most is mental pain, not physical, and this mental pain is due to fighting against Karmic conditions—in fact, Karmic opportunities. Our inner nature compels us to go in directions that contravene our personal desires; then there is pain in the personal mentality with and because of the identifying our Self with it. The personal nature is extremely sensitive because its constitution is such that it is easily deranged, being made up of separative ideas. Usually with students the changes in ideas are simply the exchanging of one separative idea for another; the changes leave them still tied up in personal ideas. True growth comes from regarding all things that come and go—some of them pleasant and some unpleasant—as the tides in the ocean of life, of which one is the observer. Pleasure is necessary, as also is pain, for these are guide-marks and indicate the "effect" upon us by the varying tides. We are not these effects, which are simply means of measuring the value of experiences and of learning how to put them to the best use; for what is needed is freedom, and freedom comes from a resigning of all self-interest in results.

A question was asked, "Is it not very hard to rise?" It is not hard, for our Real nature is at the place we wish to rise to. In the East they catch monkeys by putting nuts in the bottom of a narrow-necked jar; the monkeys see the nuts at the bottom and at once put their arms and hands in to grab a fistful of the nuts; they do not know enough to let go the nuts and be free and so are caught. We are much like the monkeys in that we want to rise and be free, but we will not let go the "nut-ideas" that we hold. If we only would,

we should rise by our own nature. We ought to be wiser than the monkeys; to be our *self* and let *things* go.

Your friend's statement on tobacco is quite interesting to us, perhaps because we may have at one time held similar ideas and for that reason recognize the prejudice and preconception that his statement presents. Our personal habits one way or another are matters purely personal and do not affect the facts in the case, but our preconceptions may and too often do just that. Having erroneous ideas, or partially so, as to the facts in any given case, these, together with any existing prejudices, lead us to wrong conclusions. As to his remarks in regard to Masters smoking, it would be well to enquire just what his understanding of the nature of Masters is, for upon a right or wrong understanding of that nature our basis of judgment depends. It has been stated by Themselves that They are human beings, but not such as we are; They have bodies, of physical matter indeed, but of such a refined and spiritual kind as to be beyond our ordinary conception and experience. They are perfected septenary beings and present the goal to which humanity may tend. Necessarily then, control absolute over all their vehicles or instruments must have been gained before they could reach the stage of septenary perfection. It would also follow that what They do would be with knowledge and for a beneficial purpose. So even if They used tobacco it would have to be conceded that They knew what They were doing and why, and we ignorant physical beings would be judging by hearsay and appearances and considering ourselves competent to do so, which would be a grave mistake.

There is one thing certain, They have never promulgated anything about tobacco nor mentioned the weed; we should therefore be guided solely by Their message to the world of men, and leave all other matters alone, if we would understand or reach Them. It is said that H.P.B. smoked cigarettes; if she did, it did not impair her wisdom or ability. No one with any insight whatever would care what any person did as a matter of personal habit, if that person could and did present such a wonderful and complete cosmogenesis and anthropogenesis as the Secret Doctrine. It is never so much a question of what a person does as "Why does he do it?" If for self-benefit it is just as reprehensible as any other selfish procedure. It is motive and motive alone that makes an action good or bad, black or white. After all is said and done, "the purely bodily functions are of far less importance than what a man *thinks* and *feels*, what desires he encourages in his mind, and allows to take root and grow there."

"True chelaship is not a matter of diet, postures or practices of any kind; it is an *attitude of mind.*"

Well, here is my love and best wishes to all.—*R.C.*

PRACTICAL METAPHYSICS

THE mentally lazy make many excuses. "I want to live the spiritual life; but what has that to do with the three fundamental propositions of the *Secret Doctrine?* Atala and patala, planetary chains and cosmic pralayas are very interesting as speculations for the metaphysically minded; I am practical—I want to be good and serve my fellow-men." We frequently meet with such statements. As long as the philosophy of Theosophy remains a riddle, so long also will the affairs and problems of life; and what is more, in the same proportion.

The one object of every true Theosophical propagandist is the promotion of the necessary study. Lectures are delivered, classes are held and other methods are devised for the one object—to make honest enquirers of people and lead them on to study. Any intelligent man, once he begins to study our philosophy, will become a Theosophist in time, if he is honest and sincere. We have, however, come across several well-meaning and earnest individuals who do not see much good in metaphysics. They concede that such study may improve one's mentality but assume that it would not dethrone one's selfishness.

Selfishness is the sin of the age. Its cause is ignorance of the science of the Self. The ignorance arising from the possession of false knowledge is the great enemy of spiritual effort. Prejudice and pre-conception, ideas firmly held as beliefs and convictions, are harder to break than sheer nescience. Our civilization suffers from wrong notions and false standards of culture. Narrowness of mind works a greater havoc than mere ignorance. So-called liberal education imposes on the mind a peculiar restriction in the name of tolerance. The vigor to face facts and seek truth is noticeably absent in most men of liberal education. Social and religious shibboleths are tolerated by such men of "culture" who thus promote and spread abroad intellectual dishonesty.

In the affairs of daily life people feel and think and act in small ways—this is recognised on every side. Why? It is the absence of basis to think broadly and in a truly liberal fashion. As mental units they are brought up and educated restrictedly. They are accustomed and habituated to thinking in small ways. The cosmic vision, the cosmopolitan view-point, the humanitarian outlook, is foreign to them; to the growing and maturing minds in schools or colleges these were never presented. Thus arises one of the main problems of adult education. The Theosophical educator, as well as others, encounters it. Theosophy advocates self-education. Especially to the adult it advises self-inducement and self-energization.

Why do we insist on study? Because we regard it as a beneficent force, a breaker of hard moulds, a destroyer of the chains of

petty outlooks. The science of ethics defines the relationships subsisting between individuals and between classes of individuals. The self-evident facts of ethics are universally objects of approbation—but very few are they who are so consistent as not to compromise with the truths these facts represent. Such compromise, in most cases, is not even perceived as objectionable or wrong. Compromisers resent when told that underlying this attitude or action is a subtle form of intellectual dishonesty and ethical irresponsibility.

Our humanity suffers not so much from gross sins as from innumerable acts of petty or careless natures. These result from a habitual dwelling, in a desultory fashion, upon narrow ideas of life and of the world. As the Taoist philosopher teaches: "You can not speak of ocean to a well-frog—the creature of a narrower sphere. You cannot speak of ice to a summer insect—the creature of a season. You cannot speak of Tao to a pedagogue—his scope is too restricted."

What can make men's minds broad? How can people learn to be liberal? Breadth of vision and liberality of view are very often misunderstood. The virtue of such a mind is discrimination. The perception which includes good and bad in its purview without proper evaluation is not that of a truly liberal mind. Real tolerance does not permit an indiscreet acceptance of fact, fiction and falsehood —all as true. There is no virtue in vice, nor can falsehood be at any time true, neither is it possible to see purity in the impure. Tolerance and appreciation of view-points of others, which are the marks of a liberal mind, have to be accompanied by genuine discrimination in which justice and compassion play their parts.

This liberal mind with its discriminative quality does not and cannot come to birth by chance. It has to be evoked; its unfoldment must be attended to and its nurture looked after. Herein the study of Theosophical propositions plays an all important part. No mind can take a cosmic view of an isolated phenomenon when its habit is to examine bits of bits; nor can a universal perception arise from a constant dwelling on petty particulars. A statesman with a provincial outlook finds it hard to take a world-view of a national problem. When a student regularly dwells on impersonal and universal ideas his mind acquires the habit of thinking impersonally and universally.

Look at some of the great ideas of our philosophy as adjusters of human mind, widening its narrow scope, deepening its shallow basis, lengthening its range of vision, bringing a discrimination to all its perceptions. A mind which is made to dwell on the nature of the One Life, as measureless space, endless time, ceaseless motion, acquires a catholicity and an eclecticism that is not of any creed or any nation. Brotherhood is talked about but not practised, and in

its sacred name class wars and race frictions are continued, because this very principle of the One Life is not dwelt upon. How can one mind evince real tolerance or true charity when it does not recognise a common basis between itself and other minds? Altruism, pure, simple, and spiritual, can only be manifested in proportion as we grasp the truth of the first fundamental of the Secret Doctrine. Similarly, self-reliance will increase and other dependence diminish as we gain insight into the verities of the third fundamental. And insight is the result of study and reflection. Again, to overcome our limitations and eradicate our vices—both individual and national—even a slight acquaintance with the Law of Periodicity of the second fundamental will be found to be of great use. The difficult task of each one knowing himself will become less so because of the study of the seven principles and the hierarchies. Above all, the vision spiritual, that sees substance in place of matter, force in place of form, soul in place of body, universality in place of the individual "I," comes to birth when the mighty magic of prakriti reveals the ever-abiding changeless Sat, dwelling as Purusha in the heart of each. Such a vision springs from the study and contemplation of metaphysical concepts underlying commonplace phenomena of every day existence. Thus only, one

> finds tongues in trees, books in running brooks,
> sermons in stones, and good in everything.

Now, such a vision is not accidental—for there are no accidents in a universe of Law, flawless in its justice, precise in its attention to detail, majestic in both. Just as small seconds make centuries, tiny atoms lofty mountains, the commonplace, gathering force, rolls the marvellous into manifestation in the life of each. Eager students do not see their growth. They fail to perceive the marvellous hidden in the commonplace and complain of their failures. They have to learn that the synonym of such an attitude or expression is either a subtle form of egotism, or an acknowledgement that regular study and quiet contemplation of Theosophical principles has been neglected; very often it is a combination of both. Sayeth the Great Buddha:

> Let no man think lightly of good, saying in his heart, It will not come nigh unto me. Even by the falling of waterdrops a waterpot is filled; the wise man becomes full of good, even if he gathers it little by little.

Human beings cannot become good without an intelligent return to first principles. More often this is done, the goodness increases in quantity and becomes finer in quality. The mind has to be moulded. One's mere desire to be good or mere aspiration to be helpful to his fellows will not make him kindly and gentle, altruistic or serviceable. The how and the why of men and things and situations have to be understood in some measure. As the mind contacts and wrestles with cosmic ideas, it absorbs the *universal* nature of the cosmos and loses the narrowness of the personal horizon.

THE "EVOLUTION" QUARREL

IS MAN a divine creation or is he the progeny of the ape? Theologians and Scientists who hold these two views respectively have been quarrelling among themselves: a strife of little consequence as long as it did not affect the education of the young, or the freedom of the adult to believe and think as he pleased. Honest discussion is always beneficial, for it helps to establish final and definite propositions based on knowledge not mere theories. Our civilization has had enough of theories. Adverse opinions are like conflicting winds which brush from the quiet surface of a lake the scum that tends to settle upon still waters. But when debaters standing on the loose sands of mere theories lay down rules of life to be followed by others and *compel* their acceptance, discussion deteriorates into abuse and becomes an expression of blind fanaticism. Our American readers will recognize in the recent proceedings in Tennessee a strong tendency towards religious and intellectual tyranny—one of the worst signs of the return to sacerdotalism about which a clear warning was given by the Masters of Theosophy so far back as 1881.

It is to be noted that in the discussion between theologians and scientists there is not the fairness, on the part of either, to enquire into the basis and reasons for the views held by the other. Leaving alone the fanatics in both camps, if we examine the activities of the fair and honest minds, we do not find the desire on the part of the scientist to acquire the view-point of the theologian and vice-versa; further, the latter suffers greatly from an absence of scientific knowledge. The theologian is brought up to believe; the scientist is reared in the school of doubt. Honest individuals in both classes suffer from their bringing up and often are unaware of that influence.

If the scientists were to examine the theological theories of evolution, say those essayed in *Genesis*, they might discover a way out of the mire in which they find themselves. To look upon the ancient scriptures, the Hindu Puranas, the Egyptian Book of the Dead, the Judaic Pentateuch, as so much "bosh and balderdash" evinces the presence of bigotry and narrow-mindedness among scientists which they themselves deplore in the blind-believers of religion. These scriptures are as holy and sacred as *The Origin of Species* and *The Descent of Man*. The theories of evolution, unimpeachable facts, most of them, advanced in these books are the outcome of scientific investigation on the part of ancient scientists, the predecessors of Darwin and Huxley, however different their methods of research or their procedure of enquiry. (We are not forgetting that the church-theologians in the west, as temple-priests in the east, are the greatest enemies to true Religion, that of Wisdom.) Modern scientists as

often believe blindly in their own hasty deductions from partial experimentation as theologians fanatically repeat statements they do not understand and therefore cannot explain. Has not the time come for some courageous scientist to *study* critically these ancient books of knowledge and try to fathom their real meaning?

On the other hand the dogmatism of churches and theologies is crude to the point of becoming ridiculous. Their explanations of the scriptures are so absurd that no impartial mind can possibly accept them. The curse of all religions is the ignorance of its salaried priests. The greatest service science can render to humanity is to deliver it of these propagators of superstition and credulity. To prove the point—it would be of great advantage to learn how many church preachers who condemn the modern scientific theory of evolution have read, let alone studied, the books of Darwin and Russel Wallace and their successors? We trow not half-a-dozen.

Thus both classes fight each other in the name of Truth and neither has made sure of what each is trying to destroy. Negation and destruction are worse than useless when constructive and definite knowledge is not the energizing force of the iconoclast. The Buddha and the Christ, like all great spiritual reformers, *were* iconoclasts but each of them, in place of what they destroyed, had a constructive, soul-satisfying philosophy of life to offer—not mere theories unrelated to daily existence, but the Religion of Knowledge.

Theosophy is *par excellence* the Religion of Knowledge. Its facts were derived from scientific research into the essence of things. It is not a bundle of theories to be believed in but a code of Knowledge to be studied, which leads to enlightenment through the understanding of the processes taking place in Nature surrounding us on every side. The light of Theosophy radiating from H. P. Blavatsky's *Secret Doctrine* explains and justifies the obscure teachings of those ancient scriptures, which contain truths greatly mixed with the additions and interpolations of selfish priests, as well as of learned but ignorant men. Only a knowledge of Theosophy will help to sift the grain from the chaff. To modern science the monumental works of Madame Blavatsky ought to be of immense service. Therein the scientists will find information which will not only explain the true nature of their missing links, but open avenues to further research.

On the subject of evolution the *Secret Doctrine* teaches that man is not descended from the ape, but that there *is* in his constitution an animal nature, which truly is the progeny of animal evolution. The animal kingdom has yielded to the human kingdom certain factors which form a constituent of man, who himself as a self-conscious intelligence, or soul, is the controller and purifier of that animal or demoniacal nature. Man himself is divine and immortal, very truly "made in the image of God," yet made not by a, or the, God,

but by the incessant process of evolution. Man is triple: *(1)* Spiritual *(2)* Mental *(3)* Bodily. Three distinct and different lines of evolution mix and mingle to make him what he is. In one part of his being man is the progeny of the animal; in another he is the child of divinity; these two aspects are linked by the third, the intellectual line of unfoldment which yields the fruit of Self-Consciousness—absent in the animal and the angel alike. Evolution has

> . . . centered in our make such strange extremes!
> From different Natures marvellously mixed,

which Natures are but resultants of various lines of evolution of Nature—one, indivisible, impartite, living, ever-unfolding.

Theosophy has no favors to ask at the hands of conjectural science, nor does it expect from any of its votaries blind faith, its cardinal maxim being that faith should only follow enquiry. Theosophy does call all honest seekers of Truth to lay aside their prejudice, be it of religious or of scientific origin, and to examine her teachings with all the caution that science can command and all the faith that religion arouses; only let the caution be bold and the faith vigorous, to face facts wheresoever they come forth or to whatever they may lead. Thus not only scientists and theologians will learn where and how they are wrong, blindly leading blind humanity, but will effect a true reconciliation between conflicting phases of knowledge. Theosophy is the Peace-Maker between warring parties; it eschews the hush of ignorance but successfully ushers in the silence of illumination, because it makes faith intelligent and intelligence universal.

EVOLUTION AN ANCIENT TEACHING

It will be an easy task to show that the cosmogonical legends all over the world are based on a knowledge by the ancients of those sciences, which have allied themselves in our days in the support of the doctrine of evolution; and that further research may demonstrate that those ancients were far better acquainted with the fact of evolution itself, embracing both its physical and spiritual aspects, than we are now. "With the old philosophers, evolution was a universal theorem, a doctrine embracing the *whole*, and an established principle; while our modern evolutionists are enabled to present us merely with speculative theoretics; with *particular*, if not wholly *negative* theorems. It is idle for the representatives of our modern wisdom to close the debate and pretend that the question is settled, merely because the obscure phraseology of the Mosaic, far later, account clashes with the definite exegesis of 'Exact Science' " (*"Isis Unveiled"*). *Secret Doctrine.*

ANTIQUITY OF MAN

A Wilderness of Illusions

The council of the association affirms that the evidences in favor of the evolution of man are sufficient to convince every scientist of note in the world, and that these evidences are increasing in number and importance every year. (American Association for the Advancement of Science, 1922; *Science,* May 29, 1925.)

It is an indubitable historic fact that man is immediately descended from apes, and more remotely from a long line of lower vertebrates. (Prof. Ernst Haeckel.)

As far as science has discovered, there always was a man—some not so developed, but still human beings in all their functions, much as we are today. (Dr. Clark Wissler, curator-in-chief, anthropological section, American Museum of Natural History, New York.)

Paleontology tells us nothing on the subject—it knows no ancestors of man. (Prof. W. Branco, director of the Institute of Geology and Paleontology, University of Berlin.)

I know nothing of the origin of man except what I am told in the Scriptures—that God created him. I do not know any more than that, and I do not know of anyone who does. (Sir William Dawson, president of McGill University.)

The only statement consistent with her dignity that Science can make is to say that she knows nothing about the origin of man. (Prof. Reinke.)

We can not teach, nor can we regard as one of the results of scientific research, that man is descended from the ape or any other animal. (Prof. Virchow.)

It isn't certain that man ascended from the monkey, but it is the most reasonable hypothesis. Therefore I admit it and teach it in my book. (Prof. Pinard.)

To search for the "Missing Link" is useless (H. P. Blavatsky in *Secret Doctrine,* 1888, I, 184) . . . the "missing link," such as to prove the existing theory undeniably, will never be found by paleontologists. (*S.D.* II, 260.)

Thus Occultism rejects the idea that Nature developed man from the ape, or even from an ancestor common to both, but traces, on the contrary, some of the most anthropoid species to the Third Race man of the early Atlantean period . . . the "ancestor" of the present anthropoid animal, the ape, is the direct production of the yet mindless *Man,* who desecrated his human dignity by putting himself physically on the level of an animal. (*S.D.* II, 185 *et seq.*)

. . . it was these third Race "men" who, through promiscuous connection with animal species lower than themselves, created that missing link which became ages later (in the tertiary period only) the remote ancestor of the real ape as we find it now in the pithecoid family. (*S.D.* I, 190.)

The discordant voices of Speculation—and the words of Knowledge! Empirical and groping theory contrasted with the records of actual, though secret, History!

Where scientists of note can so contradict one another, there is reason to set aside "authority" and to search out *facts*. Where a "weird and bizarre" doctrine can show a consistent power of prophecy so many years in advance, while "common-sense" falls into war with itself, it is high time the bases of that "common-sense" were examined.

What is there about these "evidences" which leads to such contradictions? Fortunately for illustration, we have just had a typical example—the Taungs discovery.

Here the geological fact is that the skull of a baby ape, somewhat distorted by pressure, was found in a stratum of indeterminate age. The biological fact is that this skull, as related to man, was on a par with the present gorilla and chimpanzee, though belonging to a new *genus*. The historical and psychological fact—and let reliers upon "authority" heed well—is that Prof. Dart, the finder, led by the excitement of discovery, perchance also deluded by the sweet voice of beckoning fame, and unversed in the biologic traits of ape development, saw here a type "intermediate between the gorilla and Pithecanthropus Erectus"—thus a true "missing link"—and so published his "discovery" to the world.

Let the report speak:

> "The most definite thing we can say about it as yet," said Prof. Dart, "is that the type is an ancestral one, which, as Prof. Elliott Smith has stated, is intermediate between the gorilla and pithecanthropus (the Java ape man).
>
> *"Consequently it is reasonable to assume that it lived before the pithecanthropus*—and the age of that has been assessed at half a million years.
>
> "The only way of arriving at the age of the fossil was by calculating the succession of strata. The Taungs deposit was of such nature, however, that the study of the succession of strata was extraordinarily difficult.
>
> "We are," he said, "not positive when the actual lime cliff was formed, although it probably occurred some time in the tertiary period." [Italics ours.] (Interview by *Universal Service*, Capetown, March 21, 1925.)

Now let us examine Prof. Smith's final verdict:

> Prof. Raymond Dart's discovery at Taungs, in Bechuanaland, of a fossilized anthropoid skull had been claimed as the link that hitherto had been missing. But it was not one of the significant things for which they had been searching. It was an unmistakable ape, nearly akin to those still living in Africa, the chimpanzee and gorilla, and there was no justification for the creation of a new family, though it represented a new genus.
>
> It was unfortunate that Prof. Dart had no access to skulls of infant gorillas, chimpanzees, or orangs, of an age corresponding to that of the Taungs skull, for had such material been available he would have realized that the posture and poise of the head, the shape of the jaws, and many details of the nose, face, and cranium, upon which he relied for proof of his contention that Australopithecus was more nearly akin to man, were essentially identical with the conditions met with in the infant gorilla and chimpanzee. (London lecture reported by *A.P.*, June 13, 1925.)

And for an example of the manner in which a towering scientific theory can be erected upon a foundation of illusion, the reader is referred to Prof. Dart's own remarks. (*Literary Digest,* March 28, 1925.) With unconscious and biting irony, Prof. Dart therein disposes of the "ape-ancestor" theory *in toto!* For this fact of the inverse development of the ape skull—its growing loss of humanoid characteristics—shows the anthropoids to be a *degenerate* species, more likely to have descended from man than to have been his ancestors. And scientists of note have seen this and remarked upon it. (See THEOSOPHY, Dec., 1924, p. 79)

The truth shrieks aloud from a comparative photograph of human and gorilla skeletons in the *San Francisco Chronicle,* April 12, 1925. The unnatural engrafting is evident in every line of the bones—corroborating the awkward build and carriage of the living anthropoid, in such contrast with the graceful monkey. And the monkey, by the way, has been found by blood tests not to be on the same line of descent as man and ape. (*Science*, May 8, 1925)

More than this, there has never been a "primitive" man discovered who was an ancestor of present man; all have to be relegated to branches of an absolutely imaginary main stock. (See diagram, *Literary Digest,* March 28, 1925, and Prof. Osborn's *Men of the Old Stone Age.*)

Prof. Dart's *faux pas* is no isolated phenomenon in evolutionism; the wretched *pithecanthropus,* the sole tangible piece of direct evidence to date, was never seen by the scientists who builded thereupon, until the other day! And thus for generations the public was kept in ignorance of the fact that those who spoke so learnedly of its nature had only second-hand information, which has proven delusive! (*Science,* April 24, 1925, Aug. 17, 1923.) One day an astonished and angered public will awaken to the unforgivable manner in which these evidences have been "doctored," perverted, and manufactured. One can only hope that the reaction will not lead back into another outburst of religious superstition—for Darwinism is far closer the truth than are the creeds.

Truth moves slowly; vested error is pertinacious. Writing in the *New York Times,* Feb. 15, 1925, a scientist who is in a position to know better, sets down the *pithecanthropus* in a direct line of descent with the lemur, Old World monkey, Chimpanzee, and Neanderthal and Cro-Magnon men, as ancestors of modern man; and piles Ossa upon Pelion by denying the existence of man in America before the glacial periods, while classifying the Calaveras skull as an error!

But the cycle turns; new and startling discoveries are on the way, and a few years more will see that "revulsion of thought" predicted by H. P. Blavatsky. Recently some stone hammers,

thought to be about 12,000,000 years old, and found under 100 feet of stone, were sent to the Smithsonian—that venerable burying ground of important discoveries. One day, however, such relics will be resurrected; or, if lost, sought for like the Foxhall jawbone, now priceless, but lost since 1855—because the "science" of that day rejected it *a priori!*

With the untombing of murdered facts, the immemorial hosts of the "Sons of Fire," the *thinking principle* in mankind—will "revisit the glimpses of the moon" under their true aspect; and their history—a history of spiritual glories resigned that greater heights might be later achieved—will live once more in the annals of mankind. The nightmare of materialism dispelled, there may be room once more for a civilization founded upon an understanding of the nature and purpose of Soul.

LIGHT, THE MAGICIAN

Light—the first mentioned in *Genesis,* is termed by the kabalists, Sephira, or the Divine *Intelligence,* the mother of all the Sephiroth, while the *Concealed Wisdom* is the father. Light is the first begotten, and the first emanation of the Supreme, and Light is Life, says the evangelist. Both are electricity—the life-principle, the *anima mundi,* pervading the universe, the electric vivifier of all things. Light is the great Protean magician, and under the Divine Will of the architect, its multifarious, omnipotent waves gave birth to every form as well as to every living being. From its swelling, electric bosom, springs *matter* and *spirit.* Within its beams lie the beginnings of all physical and chemical action, and of all cosmic and spiritual phenomena; it vitalizes and disorganizes; it gives life and produces death, and from its primordial point gradually emerged into existence the myriads of worlds, visible and invisible celestial bodies. It was at the ray of this *First* mother, one in three, that God, according to Plato, "lighted a fire, which we now call the sun," and, which is *not* the cause of either light or heat, but merely the focus, or, as we might say, the lens, by which the rays of the primordial light become materialized, are concentrated upon our solar systems, and produce all the correlations of forces.—*Isis Unveiled.*

AMONG FRIENDS

FAMILY discussion of the possibilities of polar exploration has been one of the pleasurable features of an exceedingly busy summer. All of the Friends have rarely been together at any one time, so widely apart have duties and the exigencies of Theosophical work carried them; but several sessions of a united group have unexpectedly occurred under the soughing pines. At these the names of Amundsen and MacMillan, of Peary and even the luckless Cook have been mentioned. Captain Blunt having threatened to publish a series of *Causeries* under the generic title, "Cold Talks for Hot Days," it would seem no more than brotherly to seize this opportunity to steal his thunder.

"Well, Amundsen found no land at the Pole," remarked Pilgrim argumentatively.

"Amundsen didn't get to the Pole—doesn't claim to have," responded the Judge.

"But Peary got there, and found no land," returned Pilgrim.

"Yes?" queried the imperturbable Judge. "That is the claim. I wonder—."

"Now, you know very well, Judge," argued Doctor, "that his observations were scientifically made, and verified by the authorities."

"*Approved* by the authorities is doubtless more exact, Doctor; vertification is something else again. It is pretty well understood in scientific circles that his 'discovery of the Pole' is an open question."

"Pshaw, Judge, you don't mean to say that an honest man like Peary—."

"I don't mean to say that there is the slightest doubt about Peary's honesty or sincerity," interrupted the Judge. "But a man can be honestly mistaken, can't he? And the difficulties of instrumentation under the conditions—even the psychological reactions upon the observer and his single companion—must certainly be taken into account."

"Why don't you think Peary was at the Pole, Judge?" asked Captain Blunt flatly.

"Because he didn't find there what the Teacher indicates *is* there, supported by the beliefs and traditions of the entire Orient," was the answer. "Furthermore, I am just 'superstitious' enough to believe that the Pole will not be 'discovered' until Those who watch the progress of the world consider that the time is ripe for such discovery to be made—likely not in our time at all." Having thus declared himself, the Judge leaned his broad back against a convenient pine, regardless of exuding drops of pitch and an industrious procession of ants.

"But that isn't *scientific,* Judge," remonstrated Doctor.

"Indeed, it isn't!" cordially returned the Judge. "Your science has been wonderful in its accumulation of facts—and equally 'wonderful' in the theories it has erected, and then discarded, to account for those facts. Science is fairly drunk with *facts;* but how many can it accurately relate, and how many does it understand?"

"Oh dear, this is no place for a timid man like me!" murmured Captain Blunt. "How now, Browser," he continued, "just what does H.P.B. say about the North Pole?"

"Do you think I am an embodied Secret Doctrine, Captain?" asked Mr. Browser mildly. "Why, there are at least a hundred passages referring directly or indirectly to the subject, and some of them are pages long. But some *are* very definite, as the Judge has declared," he continued.

"For instance, she speaks of 'The Imperishable Sacred Land' as being the home of the First Race, a land that has never shared the fate of the other continents; 'because it is the only one whose destiny is to last from the beginning to the end of the Manvantara throughout each Round. . . . Of this mysterious and sacred land very little can be said, except, perhaps, according to a poetical expression in one of the Commentaries that the "pole-star has its watchful eye upon it, from the dawn to the close of the twilight of 'a day' of the GREAT BREATH!" ' "

"What do you make of that, Judge? That doesn't say land at the exact Pole, does it?" said Doctor triumphantly.

"Certainly not," replied His Honor, with suspicious calmness, "but won't you please drive on, Mr. Browser—what else does she say?"

"Hold on, a court ruling is hereby demanded!" cried Captain Blunt, as Mr. Browser drew a paper from his pocket and started to read. "This looks like collusion!"

"Knowing full well your exact, and exacting, nature, Captain," responded the Judge firmly, "we came into this court-room with our case prepared. Read on, Sir"—to the smiling Browser.

"Well, I've just put together a very few of the statements," said the latter, "and to my mind the Judge's position is fully supported. For instance:"

> . . . the ancients knew the topography and nature of the Arctic and Antarctic regions better than any of our modern astronomers. . . .
>
> Oriental tradition is ever referring to an unknown, glacial, gloomy sea, and to a dark region, within which, nevertheless, are situated *the Fortunate Islands,* wherein bubbles, from the beginning of life on earth, the *fountain of life.* . . . But the legend asserts, moreover, that a portion of the first *dry* island (continent), having detached itself from the main body, has remained, since then, beyond the mountains of Koh-Kaf, "the stony girdle that surrounds the world" . . .

. . . the first continent which came into existence capped over the whole North Pole like one unbroken crust, and remains so to this day, beyond that inland sea which seemed like an unreachable *mirage to the few* arctic travellers who perceived it.

It is averred in Occultism that the land or island, which crowns the North Pole like a skull-cap, is the only one which prevails during the whole Manvantara of our "Round." All the central continents and lands will emerge from the sea bottom many times in turn, but this land will never change.

Even in our day, Science suspects beyond the Polar seas, at the very circle of the Arctic Pole, the existence of a sea which never freezes and a continent which is ever green. The archaic teachings, and likewise the Purânas —for one who understands the allegories of the latter—contain the same statements.

There was a silence after Mr. Browser concluded these excerpts, broken at last by Doctor who said musingly, "Looks as if MacMillan might well be on the right track, doesn't it?"

"Well, yes—if one can rely upon the newspapers," answered Pilgrim. "An article I saw said that farther over in the Circle, between the Pole and Alaska, was an immense unknown region to which the MacMillan expedition hoped to penetrate, and in which it was expected by some that a land would be found far different climatically from that hitherto encountered by Arctic explorers—a land rich in oil and minerals—of course, they had to bring in a money-making incentive," he concluded.

"Case won, Your Honor!" said the Captain, with a sweeping bow. "But one point on which I would like elucidation is this," he continued. "Supposing MacMillan reports penetrating this region, finding no land—what would you conclude?"

The Judge laughed—"Going to press your point right home, eh? Well, I trust the *Secret Doctrine*—whatever may be 'discovered' or not discovered, whatever scientists say or don't say—and that's flat!"

" 'Flat' and 'narrow,' and 'dogmatic,' some would contend," said Pilgrim, as he nodded his head confirmingly.

"It certainly is," agreed the Judge, "to anybody who has no convictions, and who thinks that dogmatism is the holding firmly to one's convictions. But I don't ask or urge that anybody else should so hold to *Secret Doctrine* statements. *That* would be dogmatic."

"Correct," said Captain Blunt. "But why do you hold to the S. D.?"

"Because every statement in it that I have been able to confirm in my years of study and observation—and they are many—fits in with every other statement that I have been able to lay hold of mentally, even though I could not scientifically confirm it. Because the whole work, to my mind, appears consistent. And because I have never been able—try as I would—to *disprove* a single statement."

UNCONSCIOUS OCCULTISM

THE unconscious Occultism that everywhere pervades nature in the kingdoms below Man is little observed by students of Theosophy—as little as the unconscious Occultism which pervades themselves and all other men. In the midst of an imperfect world there is perfection, and it is this perfection that constitutes true Occultism.

Birth, life, death, evolution, laws physical and metaphysical which govern these mysterious and recondite operations in nature and in ourselves—these are some of the evidences of true Occultism. Many others will occur to the thoughtful man upon reflection. In fact and in truth there is no voluntary action of our consciousness which is not based upon and determined in its range by something involuntary—and this whether we call it instinct, impulse, intellection or intuition. In our own bodies this is marvelously witnessed by the two phases or aspects of our nervous system that we call voluntary and involuntary. So far have we conquered nature without and within that each being shows clearly a radius of action in which he is supreme, and this constitutes his real sphere of being. At the same time, however, since all beings occupy the same space—are in coadunition—all are subject to the friction of interferent action. The voluntary action of each is therefore always limited and conditioned, for each is, in a sense, contained in a larger individuality to which its own interests are subservient, and each contains lesser spheres within itself.

Thus, to both included and inclusive spheres other than our own our actions must often appear inscrutable, as theirs to us. Being from this aspect comes to present the symbolism of an infinite cycle within the eternity, wherein move numberless inner cycles, finite and conditioned. To understand these interwoven cycles is to extend to infinity the area of conscious, *i. e.*, voluntary, action on our own part—is to work with nature in all her moods and tenses—and not against her, as is so much the case.

Each man is, then, an unconscious occultist, and in some cases more or less clearly is at the point of awakening to conscious Occultism. Such a case is that of Honoré de Balzac, the great French writer, to whom H.P.B. refers in the *Secret Doctrine* by the term "the unconscious Occultist of French literature." Judged from the human standpoint, his vision was very great. How great, can be illustrated from his novel *Cousin Pons,* written about 1849. The prevalence of faith in the occult, albeit a blind faith, is there shown in all its persistence. The extract which follows will, therefore, be of interest to the "unconscious Occultists" of today.

Faith in the occult sciences is much more widely diffused than men of science, advocates, notaries, doctors, magistrates and philosophers imagine. Some popular instincts are indelible. Of these, that instinct which has been so stupidly termed superstition, is in the very blood of the people, just as it is in the minds of their superiors. There are in Paris several statesmen who consult fortune-tellers. To the skeptical, judicial astrology—a queer colligation of words by the bye—is nothing more or less than the taking advantage of an innate feeling, which is one of the strongest of all human feelings—curiosity. The skeptic, then, entirely denies the existence of any relation whatever between the destiny of an individual and the configuration of that destiny yielded by the seven or eight principal methods which judicial astrology comprises. But the occult sciences have shared the fate of the numerous natural phenomena that freethinkers and materialist philosophers, or, in other words, those who recognize nothing but solid and tangible facts, the outcome of the cucurbite and the scales of modern physics and modern chemistry, have refused to accept; those sciences exist and continue to be practised; though, since the study of them has, for the last two centuries, been neglected by the most highly gifted minds, those sciences have made no progress.

Now, confining our attention to what may possibly be accomplished by means of divination: To believe that the antecedent events of a man's life, the secrets known to him and to him only, can be immediately represented by cards, which he shuffles and cuts, and the fortune-teller separates, according to certain mysterious laws, into sundry packets, is absurd; but we must not forget that steam locomotion was condemned as absurd, that aerial navigation is still condemned as absurd; that gunpowder, printing, spectacles, engraving, and the last grand discovery, the daguerreotype, were all condemned as absurd. If any one had gone to Napoleon and told him that a building or a human being is perpetually, and at all times, represented by an atmospheric image; that every object in existence, has, suspended in the air, a spectral picture of itself that can be seen, that can be seized, Napoleon would have shut the man up in Charenton, just as Richelieu found a lodging in Bicetre for Solomon de Caux, when the Norman martyr submitted to him that immense discovery, steam navigation. Yet this is precisely what Daguerre has proved by his invention. Now if God has written each man's destiny, upon his physiognomy, in characters that are legible to the eyes of certain clairvoyants—the word physiognomy being taken to mean the expression of the body in its entirety—why should not the hand, which represents human action in its totality, and is the sole instrument of its manifestation, present a synopsis of the whole physiognomy? Hence the science of chiromancy. Does not society imitate God? From the aspect of a man's hand, to fore-

tell to him what the events of his life will be, is not a more extraordinary feat, on the part of him who is endowed with the faculties of the *seer,* than to tell a soldier that he will fight, an advocate that he will plead, a shoe-maker that he will make shoes or boots, or a husbandman that he will manure and cultivate the soil. Let us take a striking example. Genius manifests itself so conspicuously that the most ignorant persons, as they walk the streets of Paris, can tell a great artist when they encounter one. He is like a moral sun, whose rays illumine all they meet. Is not the man of feeble intellect recognizable by impressions exactly contrary to those produced by the man of genius? The average man, again, attracts little or no attention. Most persons who observe social life in Paris can tell a man's profession as he approaches them. Nowadays, the mysteries of the witches' Sabbath, so well depicted by the painters of the sixteenth century, are mysteries no longer. The Egyptian women or men—the progenitors of the modern gypsies—that peculiar race which emigrated from the East Indies—simply drugged their clients with hashish. The effects produced by that conserve are quite sufficient to account for the riding on broomsticks, the flying up chimneys, the *real visions,* so to speak, of old women turned into young ones, the furious dances and the delightful music which constituted the vagaries of the reputed devil-worshipers.

At the present day we stand indebted to the occult sciences for so many well-established and authenticated facts that, sooner or later, these sciences will have regular professors, just as chemistry and astronomy now have. It is strange indeed that at a time when we are establishing at Paris professorships of Slavonic and Mantchu, and professorships of literatures, so *unprofessable* as those of the north—which, instead of giving, ought to be receiving lessons, and the professors of which do nothing but repeat eternal articles on Shakespeare and the sixteenth century—it is passing strange that the study of the occult philosophy, one of the glories of the ancient university, has not been restored under the name of Anthropology. In this respect Germany, that land which is at once so mature and so infantile, has outstripped France; for in Germany this science—a science which is much more useful than the various *philosophies,* which are, after all, but one and the same thing—is regularly taught.

That certain beings should have the power of predicting future events from their germinal causes (just as the great inventor detects an industry or a science in some natural phenomenon which eludes the observation of the common herd) is no longer regarded as one of those exorbitant exceptions which set people talking; it is the effect of an unknown faculty which might, in some sort, be deemed the somnambulism of the mind.

If this proposition, on which the various methods of deciphering the future rest, be deemed absurd, the fact itself remains. Observe, that to predict the important events of the future is not a more extraordinary exhibition of power on the part of the seer than to read the past; for, according to the skeptics, the past and the future are alike beyond our ken. But if past events have left their traces behind them, it is but rational to presume that coming events must have their roots in the present. When a *fortune-teller* has once related to you, with the utmost minuteness of detail, facts in your past career which are known to yourself only, he can certainly foretell the events that existing causes will produce. The moral world is fashioned, so to speak, on the pattern of the physical world; allowing for differences of medium, we may expect to find the same phenomena in both. Accordingly, just as bodies do really project themselves into the atmosphere, and there create those specters which the daguerreotype seizes and fixes as they fly, so do ideas—which are real and operative entities—imprint themselves upon that which we are bound to call the atmosphere of the spiritual world, do there produce effects and do there *spectrally* exist—one is forced to coin phrases to describe phenomena hitherto unnamed—whence it follows that certain exceptionally gifted beings may, without any difficulty, perceive these ideal forms or traces of ideas.

As to the means employed for the production of visions, those means will not be found to enshroud any very profound mystery when it is considered that 'tis the hand of the inquirer himself that arranges the objects by aid of which he is made to represent the accidents of his existence. As a matter of fact, in the material world there is an unbroken sequence of cause and effect. *There* every movement has its corresponding cause; every cause is an integral part of the one great whole; and, consequently, that one great whole is represented by the least movement. Rabelais, the greatest intellect of modern times—Rabelais, that epitome of Pythagoras, Hippocrates, Aristotle, and Dante, said, three centuries ago: "Man is a microcosm." Three centuries later, Swedenborg, the great prophet of Sweden, said that the earth was a man. The prophet therefore concurred with the precursor of infidelity in the grandest of all formulae. As in the life of our planet, so in human life, fate is the arbiter of all things. The smallest, the most trivial, incidents are subject to it. Under its influence, then, great events, grand designs, great thoughts are reflected in the most insignificant actions, and with such fidelity that, if some conspirator shuffle and cut a pack of cards, he will write upon them the secret of his conspiracy in characters legible to the seer who is called gypsy, fortune-teller, charlatan, etc., etc. Once admit the doctrine of fatality, that is to say, the concatenation of causes, judicial astrology follows and becomes—what it formerly was—a vast science; for it involves the

possession of that deductive faculty which made Cuvier so great; though that fine genius did not exercise the faculty spontaneously as the seer does, but during studious nights spent in the seclusion of the closet.

Judicial astrology or divination reigned for seven centuries, not, as now, over the poor and the uneducated, but over the highest intellects—over sovereigns, over queens, over the wealthy. Animal magnetism, one of the greatest sciences of antiquity, is an offshoot from the occult sciences, just as chemistry sprung from the alembic of the alchemist. Craniology, physiognomy, neurology, all derive their origin from the occult sciences; and the illustrious creators of these apparently new sciences fell into one mistake only—the mistake of all inventors—that of positively systematizing isolated facts whose generating cause has not yet been discovered. One day the Catholic Church, modern philosophy, and the law united their forces, to proscribe, to persecute, and to ridicule the mysteries of the Cabala and its adepts; and the result was a deplorable lacuna of a hundred years' duration in the study and the sovereignty of the occult sciences. But be that as it may, the people and many intelligent persons, especially women, continue to pay tribute to the mysterious powers of those who can raise the veil that hides the future from our sight. To them these votaries go to purchase hope, courage, fortitude; to purchase that which only religion can give; so that this science is still practised, though not without certain risks. In these days, thanks to the toleration preached by the encyclopaedists of the eighteenth century, the sorcerer is exempt from torture; he is amenable to the tribunals of correctional police only; nor is he amenable even to them unless he have recourse to fraudulent maneuvers by frightening his customers with intent to extort money from them, which amounts to swindling. Unfortunately swindling, and even graver offenses, often accompany the exercise of this sublime faculty; for the following reasons: The admirable endowments that characterize the seer are often to be found in persons to whom the epithet brute is applied. These brutes are the chosen vessels which God fills with those elixirs which surprise humanity. From the ranks of these brutes come our prophets, such men as Saint Peter and Peter the Hermit. Whenever thought preserves its integrity, is not split up into fragments, is not dissipated in conversation, in intrigue, in literary work, in scientific fancies, in administrative labors, in efforts to invent, or in military operations, it is ready suddenly to burst forth in rays of prodigious intensity, rays that are latent as the brilliant facets of the diamond lie hid in the uncut stone. Let some particular event occur; the stored intelligence begins to kindle, finds wings to traverse space, and eyes divine that nothing can escape. Yesterday 'twas but a lump of carbon; today, transformed by the jet of mysterious fluid that permeates it, it is a

scintillating gem. Persons of superior cultivation, persons every side of whose intellect is cut and polished, are unequal (except through one of those miracles in which God sometimes indulges) to the display of this supreme force. Thus the male or female soothsayer is almost always a mendicant or uncultivated intellect, a being of coarse exterior, a stone that has been rolled in the torrents of privation and in the ruts of life, where the only drain upon the vital force has been physical suffering. In fact, the type of the prophet, of the *seer*, is Martin the labourer, who made Louis XVIII tremble by telling him a secret which only the king could know; or 'tis a Mlle. Lenormand, or (like Mme. Fontaine) a cook; an imbecile negress, a herdsman, the constant companion of horned beasts, or a fakir, seated by the side of some pagoda, and developing the mind to the utmost limits of its unknown somnambulistic powers by mortifying the body. (It is in Asia that the heroes of the occult sciences have ever been encountered.) Now such persons—who may, in a certain sense be said to fulfill the physical and chemical functions of electrical conductors, which are now inert metals, and now channels filled with mysterious fluids—such persons, in their ordinary state, retain their ordinary character, and when, the inspiration having departed, they resume that character, they frequently resort to schemes and practices which subject them to fine and imprisonment, nay, sometimes lead them even into the dock, and thence to the galleys, as in the case of the notorious Balthazar.

—HONORE DE BALZAC in *Cousin Pons*.

THE OLD TESTAMENT

The *Old Testament* was compiled and arranged from oral tradition; the masses never knew its real meaning, for Moses was ordered to impart the "hidden truths" but to his seventy elders on whom the "Lord" put of the *spirit* which was upon the legislator. Maimonides, whose authority and whose knowledge of the sacred history can hardly be rejected, says: "Whoever shall find out the true sense of *the book of Genesis* ought to take care not to divulge it. . . . If a person should discover *the true meaning of it* by himself, or by the aid of another, then he ought to be silent; or, if he speaks of it, he ought to speak of it but obscurely and in an enigmatical manner."—*Isis Unveiled*.

SUICIDES AND ACCIDENTAL DEATHS*

Question: If the victims of accidental death, like suicides, do not enter Devachan till the time when they would have died naturally, they must remain in the earth-sphere as a whole and with all their faculties. Why, then, should they not be able to communicate with the living, whether through mediums or otherwise? Is not their case an exception to the usual law?

Answer by W. Q. Judge: As I understand our philosophy, victims of accidental death and suicides do not remain out of Devachan until the time they would have died naturally shall have come. Kama-loka, where these and all others go, has its grades in the same way as human living states. The first statements of these doctrines were naturally general, but elaborations have also appeared in which specific points have been dealt with. Not all suicides are alike. Certainly a thoroughly insane person who kills himself is not like one who, while sane and cowardly, does the deed, nor is this last the same as he who from foolish philosophy or the want of it cuts off his life. They all differ one from another, and hence their stay in Kama Loka will vary. But in those general cases where the person stays in Kama Loka, the personality, consisting of astral body with the passions and desires, can and does communicate with the living, whether a medium or not. This is exactly the danger of mediumship, of suicide, and of legal murder or execution of criminals. The last is a very great danger—one of the unseen but powerful curses of the times. An executed criminal's death is the same as that of one who is accidentally killed in effect, only that it is deliberately done, and in most cases the elements of hate, revenge, and anger in the criminal are added. His fierce and angry personality—compound of astral body and Kama—is thrust suddenly out of life; his higher principles wait in upper Kama Loka in a benumbed or torpid state; but his personal life flits about the abodes of men, attempting to get revenge or to do other wicked things, and every day injects into the sensitive human natures it meets all its mass of vile and unappeasable thoughts. It thus creates picture after picture of murder and hate. Mediums are not the only ones affected by these astral personages; indeed, they are often too closely associated with other sorts of shells, and the personality of the criminal has definite attractions towards other persons. Is it any wonder, then, that the Theosophist who has worked out our doctrines of man's nature to their proper conclusions should deplore the custom of executing criminals? He knows that one legal execution may and nearly always does lead to many another sudden mur-

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* *The Theosophical Forum*, September, 1892.

der or suicide. And as the astral personalities of suicides and executed criminals are in closer touch with us than any other sort of spook, it follows that they also are more likely to come first to any Spiritualistic *séance*. All those who respect the suggestions of H.P.B. will be interested to know that the above was her own view, often given to me, and further certified as reasonable by Adepts who can see the facts behind the scenes.

Dangers of Passivity

Physical mediumship depending upon passivity, its antidote suggests itself naturally; *let the medium cease being passive.* Spirits never control persons of positive character who are determined to resist all extraneous influences. The weak and feeble-minded whom they can make their victims they drive into vice. If these miracle-making elementals and disembodied devils called elementary were indeed the guardian angels that they have passed for, these last thirty years, why have they not given their faithful mediums at least good health and domestic happiness? Why do they desert them at the most critical moments of trial when under accusations of fraud? It is notorious that the best physical mediums are either sickly or, sometimes, what is still worse, inclined to some abnormal vice or other. Why do not these healing "guides," who make their mediums play therapeutists and thaumaturgists to others, give them the boon of robust physical vigor? The ancient thaumaturgist and apostle, generally, if not invariably, enjoyed good health; their magnetism never conveyed to the sick patient any physical or moral taint; and they never were accused of Vampirism, which a spiritual paper very justly charges upon some medium-healers.

—*Isis Unveiled.*

Seance Room Visitants

Nature draws no hard and fast lines though in the balance of forces very slight differences in opposing energies may produce the most divergent results. All entities shade off from one end to the other of the chain by imperceptible degrees, and it is impossible for man to gauge the exact degree of purity of the deceased at which the reappearance voluntarily of his *reliquiae* through the agency of mediumship becomes impossible, but it is absolutely true that, broadly speaking, as a law, it is only the *reliquiae* of non-spiritually-minded men, whose spiritual Egos have perished, that appear in seance-rooms and are dignified by Spiritualists with the title of "spirits of the departed."—*H.P.B.*

"MISSING LINKS"

PHILOSOPHY, religion, and science all deal with Genesis, the origin of things as we perceive them. They all start with certain fundamental assumptions—assumptions which are identical as ideas, but which differ more and more in theory and in practice as the attempt is made to connect the present with the past, to trace in unbroken sequence the *evolution* of all things from the "beginning" to the existing order and relation. All these systems either start from an assumed present moment and trace backward, or from an assumed past instant and trace forward to the present. In the one case they are *a posteriori;* in the other *a priori:* one takes the "facts" of Life as perceived or admitted, and tries to fit a theory to them; the other takes a theory and tries to fit the facts to it. In both cases it develops that there are "missing links:" new "facts" are discovered which compel a modification of the theory, or new theories are evolved which compel a changed perspective of the facts. Thus no philosophy, religion, or science is a finality, despite all efforts to make them so. In other words, Mental evolution is as much an actuality as Physical. The non-recognition of this metaphysical evolution is one of those very missing links in the long chain of Cause-and-Effect which indissolubly binds things as they are with things as they were.

The moment it is perceived that Intellectual evolution and Physical evolution are inseparable, it becomes clear that cause and effect are inseparable—are, in fact, but other terms for the same phenomena of Life; "Mind" and "Matter" cease to be regarded as separate realities, and naturally take their places as terms indicative of the two opposed phase or aspects of one and the same Reality—as "day" and "night" indicate, not two unrelated phenomena or noumena, but the two alternations or consequences of one and the same Motion—the relatively *continuous* rotation of the earth upon its axis. Day does not *cause* Night; night does not cause day: the rotation of the Earth causes both. So Mind does not cause Matter; matter does not cause mind: both are the alternations or consequences of one and the same Motion of Life, or Consciousness, or Spirit, which is continuous.

But the analogy goes further. Neither day nor night, neither Light nor Darkness, are created or produced by the Motion of the earth, or by the Earth itself, in an *absolute* sense—which is what the word Fundamental means. True, day *and* night, light *and* darkness, for us of the earth, depend upon the earth's rotation, but that relation is itself relative to something else: the relation of the earth to the Sun; of the sun to the Substance which fills all Space; and so on, till we come at last to the idea of the *interdependence* of all

phenomena, or "facts;" the interdependence of all perceptions of them—the interdependence of Mind and Matter, or of Intellectual and Physical evolution, now or at any other time, here or at any other "spot, place, or focus." The non-recognition of this *interdependence,* instead of independence, is the second of the missing links of science and theology. *Both* Mental and Physical evolution are the consequence and resultant, the Phenomena of Action; *all* actions are Interdependent, thus presenting the alternations (not alterations) to the perceiving Power which we name our Self, the Ego.

When we come to compare the perceiving Power, the Ego which each of us fundamentally *is,* with the Self in other men, we perceive the common *identity* of this Power in all men. Continuing the comparison we find the same Self, or power to perceive, in all the beings below man; going still further we find its manifestations in what we have been accustomed to call inanimate or inorganic matter; in liquids and gases as well as solid "matter;" in the so-called "chemical elements;" in the "forces of nature;" in the "laws of nature;" in "the will of God;" in "God" as well as "Angels" and "Demons." We *depend* upon them in all our actions, in every motion of our minds, for their corresponding reactions; they *depend* upon us for our actions exactly as we depend upon them for their reactions, mentally as well as physically. *All* evolution depends upon Action; *all* action is Interdependent, mentally *and* physically; this interdependence is due to the *identity* of the perceiving, acting, evolving Power everywhere, in everything. This is the third of the missing links in all religion, science, and philosophy—the attempts of Man to solve the "riddle of existence." The non-recognition of the Spiritual evolution of all Beings, as well as their Mental and Physical evolution, their *fundamental* identity as One LIFE, is the source of all failures in the attempt to understand the genesis of nature and of man. Religion separates God from nature and from man; science separates physical from mental evolution; philosophy separates the principles of things from the things themselves. One deals with Spiritual evolution as if it were a reality apart from mental and physical evolution; the second deals with physical evolution as though it were a reality apart from mental evolution; and the last deals with Evolution itself, as though it were a reality apart from the Beings which evolve. All, in their several treatments, deal with Beings as though they were separate from the One Life; or, to put it another way, they all postulate a Reality, and then deal with that Reality as though it were separate from the Phenomena of Existence, or they deal with the phenomena of Existence as though they were separate from the One Reality. The "missing links" are, of necessity, what they all *leave out* of their calculations, though each is dealing with the same phenomena and the same Reality as all the others. What

they leave out, because they do not *recognize,* is the Unity of Life; the Unity of Action; the Unity of Evolution; the three in One, the One in the trinity.

To supply the missing links in Theology and Science, H. P. Blavatsky presented the three fundamental conceptions of Occultism, and these, properly apprehended, reconcile the contradictions between them all, and between them and the facts of life. One Life, or Spirit, or Consciousness as the Absolute substratum of all; the Universe the periodical (progressive) manifestation in and of that One Life, therefore itself Life in every part; the fundamental identity of all Souls with the One Life; the Spiritual, Intellectual, and Physical evolution of every Soul from Ignorance to Individuality: physically through Reincarnation, mentally through Metempsychosis; spiritually through the perfected, therefore absolute Individualization of Soul—the *Mahatma,* or Great Soul, whose Self-consciousness is universal, not limited to any form, state, or condition of Life, but is co-extensive with LIFE itself, manifested and unmanifested. Reincarnation, as applied to the physical evolution of the Soul, means control through *all* forms from the simple to the most complex; metempsychosis, "the assimilation of the merits of manifold Existences through reincarnation," *i.e.,* the identifying with one's self of the experience of *all* Beings; Individualization, immortality in and as Spirit, the identifying of one's Self with *all* Souls. These three degrees or stages of Evolution are, separately and collectively, the consequences of Karma, the interdependent actions of all Souls.

With these ideas before the Consciousness, any religion, philosophy or system of thought can be seen to be itself an evolution of and from them; Nature and Man will be seen as Embodied Consciousness in evolution. MAHATMAS, the finished product of all evolution, can be seen to be the Elder Brothers of evolving Humanity, as Man is himself the elder brother of still lesser evolved Souls; all Souls can be seen to share in the beginningless and endless immortality of the One Life, with Individual, conscious, independent immortality, Spiritual Self-consciousness, as the end and aim of all Evolution.

CREDO

> At some period in his life every thinking man must establish his own basic relations with the universe, or remain restless, discontented, and unhappy. He must get himself a genuine *belief*. A great many people do not do this, to be sure; but it must be acknowledged that a great many people go into an increasingly discontented old age.

STEWART EDWARD WHITE, whose just published book "Credo" begins with the quoted paragraph, is now past fifty. Born of well-to-do parents, sound of body and of mind, he, like Theodore Roosevelt, Gifford Pinchot, and other not rare men of our generation, had no taste either for the life of "the idle rich" or for the cultivation of predatory or acquisitive instincts. His life has been a busy and a useful one, creative and constructive. A long list of books dealing with out-of-doors, with men and women who work as men and women *do* work, has made his fiction representative—more so by far than many more pretentious writers and writings. His life and his works have been clean and wholesome and it is no bad augury that they have been popular; so much so that all of them are in circulation, as are the example and the works of Mr. Roosevelt. It is no ill compliment to both to say that Mr. White is an equally worthy representative with the late Mr. Roosevelt of the best development of the American character.

"Credo" shows that Mr. White will not go into a discontented old age, for his worthy life has given him a genuine belief, as his exposition makes clear. The book was written, says Mr. White, "to fulfill three divergent functions."

> It is an attempt to aid in the orientation among the bewildering new conditions of the century: it is an attempt to admit fresh ventilation to modern thought; it is a stretching exercise. Its result I hope will be to help the average man define his own beliefs.

What Mr. White means by a "stretching exercise" is shown by repeated use of the expression "at present" throughout his book. In other words, Mr. White has not stopped growing; he has not crystallized his genuine belief into a dogma; he has nothing to impose on other minds; he expects to go on observing, studying, comparing, testing, putting to the proof all things, and trusting to the Innate of nature and himself for further food, exercise, correction and progression. The book is devoid of pedantry as of egotism, is written simply—naturally is the truer word—and out of a good heart as well as a good mind.

Not once does Mr. White refer to Theosophy, but "Credo" is none the less saturated with theosophical ideas and ideals. His analogies are all drawn from nature, his references are to books and writers that might be expected to influence the respect of the average

reader, but his ideas are made very clear, and those ideas are, almost *in toto,* restatements in common-sense popular style of the tenets of H.P.B. There can, we think, be no doubt that Mr. White has read much second-hand theosophical literature, but has been repelled by the vulgar extravagances and the pretensions with which pseudo-theosophical writers never fail to mar their presentations. Some examples of Mr. White's *credo* will illustrate how theosophical ideas have permeated him, and serve at the same time to show his method and manner of expression.

> Every formulation that has held mankind's full credence has been based upon, or contained to the extent of its capacity, certain simple fundamental truths which are invariably the same.
>
> Anything we examine, whether solar systems or animal life, whether chemical constituent or mind, has invariably started its career in simplicity and worked up through constant accretion and specialization to a present complexity. . . . As our evolution has proceeded from the extremely simple to the complex; so, *by the same law,* it may be said to be capable of evolving from the complex to the simple. . . . The original simplicity is regained; but it is a simplicity *plus* the complex.
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> *All things are alive, all things have consciousness,* of some degree or another. . . . Every characteristic of the "living" is to be found or can be reproduced in the "non-living" thing, if not in degree then in kind. The property of life is in all types of matter.
>
> Within our time and space limit . . . we have found matter, however tenuous; life, however sluggish; consciousness, however simple, to be omnipresent . . . life, consciousness, matter are manifestations of a single quality . . . in essence expressible one in terms of the other.
>
> *Development is by the idea from within* . . . any manifestation whatever is both preceded by and governed by the *idea* of that manifestation . . . in infinite consciousness all qualities of consciousness must exist everywhere . . . that is, all qualities of consciousness exist potentially in every speck of consciousness.

It would be easy—and fascinating—to go on, giving quotations by the hundred—and parallel them, every one, with the identical ideas as expressed in "Isis Unveiled" and "The Secret Doctrine." But "Credo" should be read complete by every genuine working Theosophist. It will help him; it will encourage him; and if, as will be the case, the Theosophist also notes wherein Mr. White lacks, it will be clear that Mr. White will have little to *un*learn, however much he may have to learn—and so the Theosophist may be inspired to greater efforts to "spread broadcast the teachings recorded in the writings of H. P. Blavatsky and William Q. Judge."

ON THE LOOKOUT

Racial Comparisons

A race relations survey, just completed, brings forth interesting data upon the effect of our recent immigration legislation. It appears that, due to this legislation, Japanese and Chinese labor is rapidly being replaced by Mexican. This is unquestionably desirable from the point of view of the anti-Asiatic fanatic, but less so in regard to the welfare of the nation.

Asiatics never did, and probably never would intermarry with whites to any extent. Mexicans can and do, and it is incumbent to look into the nature of this new ingredient in our melting pot. In the words of the Committee:

> The Oriental has apparently been of very little expense to the American Community. Such records of relief agencies as have been studied indicate that the amount of relief given the Orientals is very small. In general the extent of poverty, delinquency, and crime, insofar as it is dealt with by American agencies, is slight.
>
> The Mexican, on the other hand, according to the report, is one of the most undesirable of immigrant populations and has only the most primitive of organizations for mutual aid and protection. There is reason to believe, it is said, that the rapid increase of the Mexican population is likely to increase vastly the amount of disease, of crime and poverty and so increase the cost to the community of this immigration over and above the economic value of the Mexican population as a source of labor.
>
> A study of the health of Orientals shows that only six per cent of the Chinese and Japanese population suffer from nervous diseases, compared with sixteen per cent of the white population. Orientals are rarely affected with circulatory diseases; on the other hand the Chinese and Japanese are far more susceptible to epidemic diseases than the white population. (Stanford University, March 25, 1925.)

Contingent Considerations

It was perhaps necessary to control Oriental immigration; but in our motive and spirit there was nothing of kindliness, tolerance, tact, or unselfishness; and we now seem in a fair way to reap the Karmic result of that delinquency.

Probably the Mexicans are not racially inferior to Orientals. But Chinese and Japanese are raised in Confucianist, Buddhist, or Shintoist doctrines for the most part; all of which inculcate fidelity to duty, industry, and loyalty, as well as the other virtues now fading so fast from the Western world.

Mexico, on the other hand, is just emerging from the domination of the most reactionary and backward of the Christian sects; one which has from the first kept its people in ignorance as a matter of policy, and has in addition very thoroughly divorced religious observances from moral conduct.

The absence of nervous diseases from the Oriental is largely due to his calmer and more rational philosophy of life, to which may be due also his lower blood pressure. The absence of circulatory diseases from his frame might be attributed to comparative freedom from serums and vaccines. Modern "progress" and vivisection are two of our chief Western boasts; but we pay too high a price for an empty vanity and delusion.

"PAGAN JAPAN"

An article in the *Literary Digest* remarks that "pagan Japan is far ahead of Christian America in upholding the sanctity of the marriage relation." Then, *mirabile dictu,* the social evils of modern life are attributed to the "pagan character of the family and the home life of the present!" "If we behave like pagans, it is only because we grow up in an atmosphere in which pagan traditions, such as self-interest, power and pleasure as the ends of life, are tolerated."

It is hard to say which is the more striking; the characteristic Christian irrationality of these remarks, or the calmly insulting attempt to load upon "paganism" (whatever that may be) the sins of Christianity. With the possible exception of Mohammedanism, there has never been a religion builded so firmly upon "self-interest, power and pleasure." These are the major and minor chords of Christianity, its summit and its base, ever since the day of Constantine. The "power and pleasure" in celestial regions, sought by the anchorite, was no whit better than the "power and pleasure" pursued by the Crusaders. The "power and pleasure" of the Crusaders was in no way superior to the desires of the modern business world or the "jazz palace."

The medieval world gratified its lusts and committed its murders and thieveries for the benefit of "Holy Church," which has since been expelled from partnership by the "world, the flesh, and the Devil" as being no longer useful—and so is at outs with its ancient allies.

MYSTERIES OF THE SENSES

In *Science,* April 17, 1925, appears an account of peculiar *sequelae* of a case of derangement of the facial nerves. Hearing remained normal in power, but certain sounds became unpleasant and painful. No explanation of these selective defects has been found.

The astral body has within it the real organs of sense.

> . . . The Vedic Aryans were as familiar with the mysteries of sound and colour as our physiologists are on the physical plane, but they had mastered the secrets of both on planes inaccessible to the materialist. They knew of a double set of senses; spiritual and material. (*Secret Doctrine,* I, 534)

In the primary development of the senses, with their corresponding grades of matter and physical organs built therefrom, hearing was the first. It correlates with sound, which in its full meaning and underlying powers is the creative medium of the Universe. The next sense to be developed was *touch*. Since the nerves of hearing have been found to be everywhere in the body, and that sense is shown in Occult Science to be the proximate of touch, there does not seem so much mystery in the experience noted.

All nerves appear to be the material channels of the astral currents sometimes called "life-winds" in ancient literature. With these the "hatha yogi" works to his own and his pupil's undoing—when he is not a fraud pure and simple. Feelings and sensations are not the product of the nervous system. The nervous system is the product of the inner capacity and desire for them. The astral nerves function as freely in sleep, cut off from the material world, as through the physical organs. Though in sleep their perceptions are often confined to the pictures created by imagination, nevertheless those pictures have a real though temporary existence.

The Link Between Mind and Matter

Until the existence of the astral body is recognized, and its nature *studied,* there will be no solution of the mysteries of human powers in general. There is some medium by which immaterial and indefinable will and ideation operate upon inert matter. When a man is balanced upon a fulcrum, and asked to solve a mental problem, the body will sink at the head from the rush of blood to the head. According to Jacques Loeb and his school, the man *must have tried to solve the problem as a result of the rush of blood.* But those not "taken in" by this kind of "science" will hardly feel satisfied with that "explanation." In truth the moving lever is the astral body; its fulcrum, *faith born of experience.*

Dreams

In regard to the genesis and meaning of dreams, there are at present two schools of science—both wrong. Freudian theories hold that all dreams have a deep hidden meaning, a meaning, one might say, to be unraveled only by the trained psycho-analyst to the repletion of his purse, and usually at the expense of truth. On the other hand, the larger and more popular school holds that dreams are simply meaningless nervous reactions proceeding entirely from physical experience. There is no room for prophetic, symbolic, or clairvoyant dreams in the cosmogony of a certain type of "scientist." Nevertheless, hardly a day passes without the publication of some such experiences. We adduce some recent cases:

(1) Margaret Williamson, of Philadelphia, who at the age of thirty-two years predicted her death, and made the necessary funeral arrangements.

The prophecy was verified and there was no evidence of anything but a natural death.

(2) Detective Tom Hyland, who correctly dreamed the location of the jewels in the Gabor Kingston robbery.

(3) Mrs. Harriet Bumpus, who predicted her own death eight days later. The death took place just eight days and two hours from the hour of the prediction. Dr. Donald Parker, who reports this case, says he never heard of anything so inexplicable, and that if others had not borne out his statement, he would have considered himself to have been dreaming when he heard the prophecy. To Dr. Parker it is naturally not explainable, and had it not been a case in his own personal experience, it is quite safe to say that Dr. Parker would have set down whoever reported it as a qualified fabricator.

These three cases occurred in one month: April, 1925. It is safe to say that there must have been scores of others not reported. We do happen to know for a fact that there are multitudes of such instances which have not been, and never will be reported. It is easy to cry "fake," whenever such a newspaper account appears. It is not so easy to investigate personally the *bona fides* of the persons concerned, and it is still less easy to stand sponsor for the facts when so verified, especially "looking popular prejudice straight in the face." As usual, such occurrences will be denied until a rational explanation for them is forthcoming, and no attention will be paid to any rational explanation until the facts are proven. This insofar as orthodox science is concerned, so that in this region, as is always the case, the burden of investigation and proof will fall upon the few who are willing to break from orthodox lines and to take the Karma that comes therewith.

EXPLANATION—WHERE?

Nevertheless, in the course of time the psychic world will be fully accepted and will become, perhaps, the one subject most intensely interesting to scientific investigators, but—just how far will this promote knowledge of their *causes? Not one step.* Spiritualism has existed in the United States since about the year 1840. During that time some of the keenest scientific minds in the world, including those of Prof. Crookes and Sir Oliver Lodge, have devoted their best energies to the solution of the *rationale* thereof; but to this hour, in Theosophy, and in Theosophy only, is to be found any coherent and rational explanation. Such logical explanations as have been given, purporting to be original with other sources, can be shown to have emanated directly or indirectly from the teachings of Theosophy. The most noted example we have in mind is that of F. W. H. Myers, with his book, "Human Personality and Its Survival of Bodily Death." Prof. Myers was one of the British S.P.R.; and was one of the committee which published the infamous report on the Theosophical phenomena in the early days. Prof. Myers, after collecting an unparalleled mass of material proving

the reality of these phenomena, draws for an explanation upon the very doctrines which this report attempted to discredit and destroy.

It is needless to say that Prof. Myers, although his knowledge of Theosophical doctrines betrays much incompleteness, does nevertheless come nearer to a logical and rational explanation than any of his predecessors or successors. It is not unlikely that science will ultimately accept the Theosophical explanation as a working hypothesis, but how shall that hypothesis ever emerge from its theoretical chrysalis and take on the substantiality of law? Being beyond the range of physical experiment, it can only be seen, from the physical point of view, as purely metaphysical. Nevertheless, there are those who know for themselves what the underlying realities are, for the simple reason that they are in control of those realities. When it dawns upon science that the power of mind which collects and correlates all the visible phenomena of the universe, itself remaining invisible, is necessarily both more ancient and more powerful than any of the matter over which it exhibits control, it will no longer seem a fairy tale when the statement is seriously made that all phenomena whatsoever *can* be directed and known, from *within* and *behind*.

But no man living, scientist or otherwise, can approach the entrance to those obscure corridors without paying as the price of knowledge, his personal ambitions, his animal nature, and his desire for self gratification on all planes, whether mental, moral, or physical. Nothing in the record of science betrays on its part a possibility of producing men of this calibre. Yet those of mankind who can and *do* reach the goal, are more in number than may be suspected.

Unconscious Black Magic

E. D. Hutchinson, of Harvard University, has discovered that indolent students can be hypnotized into a great zeal for study. Now, Mr. Hutchinson's erraticisms need not greatly concern us, but their endorsement by Prof. McDougall is another matter, for Prof. McDougall has a mind and outlook fitted for far better things. Mr. Hutchinson says that hypnotism is not harmful. Mr. Hutchinson's ignorance, however, does not affect the laws of nature. No man is fitted to have control of the will of another, be his object good, bad, or indifferent. Unconscious influences are often as powerful as the conscious. What man honest with himself can say that his own inner nature is free from all elements harmful to others when injected into their psychic center? Those who understand the three fundamentals of the *Secret Doctrine,* and have learned by experience that they *work,* everywhere and all the time, know beyond peradventure that permanent good could never result from achievement without effort. Mr. Hutchinson says hypnotism is not

harmful. We say that hypnotism in any and all instances is as black as Hades, whether used for robbing a bank, or by teachers to bring up the standard of scholarship in the pupils entrusted to their care. In this development is a verified prediction from THEOSOPHY, January, 1925, page 144:

> Thus this momentous cycle of 1925, in addition to other matters of whose ultimate purport science is in darkness, hails the advent of the Higher Self into scientific realms.
>
> Like the "subconscious," it will be made the object of attempted prostitution by "psychology," "psychological salesmanship," "master keys to success," and the rest of the Pandarian tribe. Unlike its animal counterpart, it can never be reached by them; but in the attempt still undeveloped upper layers of *Kama* may be.

SEEKERS OF LIGHT

In modern youth are two opposing currents. One sets ominously in the direction of unlimited lawlessness and indulgence; the other hunts feverishly for a solution of the problems of religion, philosophy, and morals, having discovered that "man cannot live by bread alone." Dr. Mott remarks that the "student world has by no means been brought under the sway of Jesus Christ."

> The present generation of the undergraduates of the world do not yet adequately acknowledge his sway. It is keenly dissatisfied with the past in the life of mankind, and I fancy we agree with them. It is very much dissatisfied with the present, and again may we not place ourselves by their sides? They are also very critical—but is that not a much more hopeful sign than the older inertia and unresponsiveness of not many years back? They are examining all sources of authority.
>
> Are not these needed processes? They are asking questions that may lead into the greatest realities provided they have a sufficient number of wise guides and teachers. They hate sham and hypocrisy.
>
> All this affords the opportunity of the ages for the Christian religion to furnish a clear, a convincing and a satisfying apologetic. It is stimulating, as no other influence working among men today is stimulating, a study of the person and the teachings and the program of Christ.
>
> May we not thank God that we have a Gospel that will satisfy the penetrating passions that come from these multitudes of studying youth across the breadth of the world?

Dr. Mott, like others of his school, presents a very sincere, very hopeful, very complacent and self-satisfied figure, pointing out with pathetic irony the on-rolling doom of his church, his myth, and his god.

No more than the dead, can he understand that of all religions in the world, Christianity and its record furnishes a least "clear, convincing, and stimulating apologetic" to emancipated reason and a passion for truth. They hate sham and hypocrisy? Forsooth the whole edifice of Christian theology is sham and its history an incarnate hypocrisy. The undesirable past and the foreboding pres-

ent are alike the inevitable outcome of a Vicarious Atonement, the Fall of Man, a Personal God—and all that goes therewith.

Religion and the Colleges

A poll taken in the senior class of one of our large colleges determined that a majority approved of women smoking, smoked themselves, had a taste for liquor, and would marry for money if given a chance. It is emblematic of the hypocrisy and obliquity of Christian morals that equal rank should be given smoking and drinking, with the black corruption of a willingness to marry for money. However, the Western fashion in morals is to condemn peccadilloes and sanctify legalized prostitution.

Prof. Dill Scott, President of Northwestern University, who commented upon the result, lays the trouble to materialism in school and college. Worse, says he, future parents are not getting the right kind of training, and the next generation will be no better. So he advocates the "religious outlook" in scholasticism, as opposed to materialism.

> By religion I refer to no sect or dogma, but to the broad science of living with our fellow men and making them happier and better because of our contact with them. I do not believe in camouflaging religion under various names or creeds, and if we had not become so embroiled with dogmatic disputes over minor issues we should not have lost sight of the major issues as we have today. . . . Science started the trouble. We taught our youth the scientific history of mankind, which upset their religious trainings, and we gave them nothing to replace their old creed. We threw away the old tool before we had developed the new.

This is true, and truly Theosophic. But Prof. Scott can never find the "new tool"—save in the very old one of Theosophy, which explains both the genesis of the religions and the "scientific history of mankind." The problem is, as Prof. Scott says, mostly one of training. Egos who cannot get proper training for their vehicles will naturally incarnate elsewhere.

In olden days—in some lands to this day—one might leave the front door open for a month of absence. This was because all were taught honesty and unselfishness from birth—and had the example set. We have it in our power to regenerate modern society likewise, but so long as we prefer crime we shall have it; and every human being who sets self above the race does prefer the spirit of crime, and ever encourages and assists its physical manifestation.

"By Their Fruits Ye Shall Know Them"

At Columbia University this year, twenty-five students were elected to Phi Beta Kappa, the great national honor society—the highest in the land. The resulting roll-call is a lesson to the pro-"Nordic;" for seventeen of them bore names *anathema maranatha* to him: such as Chinitz, Castka, Dantsher, Berrera, and Zablodowsky.

We add to this a finding published in the *Scientific American*, February, 1925, which states that there are no pure races; no evidence of the superiority of one race over another; that even extreme racial mixtures are beneficial, and that all great races are the products of slow and effective mixing.

Another item is thus added to proof of a rather disgraceful fact: that at the behest of a fanatical group self-styled "Nordic" we have cast overboard the humanitarian object of the founding of this nation.

> Pure Anglo-Saxons hardly three hundred years ago, the Americans of the United States have already become a nation apart, and, owing to a strong admixture of various nationalities and inter-marriage, almost a race *sui generis,* not only mentally, but also physically. "Every mixed race, when uniform and settled, has been able to play the part of a primary race in fresh crossings," says de Quatrefages. . . . Thus the Americans have become in only three centuries a "primary race," *pro tem.,* before becoming a race apart. . . . They are, in short, the germs of the *Sixth* sub-race, and in some few hundred years more, will become most decidedly the pioneers of that race which must succeed to the present European or fifth sub-race, in all its new characteristics. (H. P. Blavatsky, *Secret Doctrine,* II,444)

Since the day of that writing, great changes have taken place in the American race, and it has indeed become "apart." Viewing a column of American troops in a European city during the War, "Smith," "Garavanti," "Herrera," and "Petroff" all showed an unmistakable *family* resemblance in bearing, stature, complexion, and expression; and by no means could an American of whatever stock be mistaken for a foreigner, even of his own stock. During the War an observer, encountering a unit of the Polish Army, and astonished at their resemblance to the American type, discovered that they were *Polish-Americans,* mostly born in America of immigrant parents.

Theosophic teachings about the genesis and functions of races should be carefully studied. There is not only valuable knowledge on the surface, but perhaps deeper understanding would elucidate much about the *Egoic races.*

Mencken and Birth Control

H. L. Mencken, the Modern, has shocked and astonished some of his followers by setting his foot upon birth control doctrines. He advances several arguments, based upon common-sense considerations strangely overlooked by the Sangster clique, and finally says there is really no such thing anyway—which may or may not be true.

The teaching of birth control *per se* is not as objectionable as the unconscious hypocrisy of those who advocate it upon high moral grounds, or the ignorance of those who proclaim it harmless. To

these misrepresentations is preferable the naïve ecclesiastic wrath of Father Joseph, who remarked that birth control "is a sin against humanity and high heaven itself. To take life after its inception is a horrible crime, but to prevent human life that the Creator is about to bring into being is satanic. In the first instance, the body is killed while the soul lives on; in the second not only the body but an immortal soul is denied existence in time and in eternity."

Since the Catholic Church depends for its future upon natural increase rather than evangelism, birth control is indeed a crime against "Holy Church;" and perhaps this is the real source of the good Father's wrath. It would be interesting to know how well these remarks "sat" with the fashionable part of his congregation—as also just how Father Joseph would elucidate his theory of psychogenesis. A Creator who left the existence of an "immortal soul" dependent upon the animal caprice of humanity, would appear a rather feeble species of Supreme Being.

The True Method

Real birth-control is self-control. A price must be paid for any other means, both mental and physical; a price not as great as some would have it; not so insignificant as others would teach; but still—a price.

The important factor is the vital bearing which pre-natal influence exercises upon the moral possibilities of children. The usual child is merely a small animal up to the age of seven or so, at which time it may be said to have come as far under the dominion of the Ego as is normally possible in one incarnation—lacking Theosophic knowledge and training. The "taming" may be made easy or hard for the incoming Ego according to the ideas subconsciously impressed upon the childish consciousness by the internal forces dominating the acts and thoughts of the parents; not only at the critical period, but perhaps for years before.

This is strikingly illustrated by a summary in an article in the San Francisco *Chronicle* for February, 1925. It appears that children of late marriages, insofar as mental and moral conditions are concerned, have a vast advantage over the children of younger parents, who are still dominated by youthful impulses. Physically, there is no advantage either way; but few are the children of younger parents, comparatively speaking, who have become great philosophers, discoverers, or moral leaders; while from their ranks are recruited military leaders, sporting men, and criminals. This is a fact rather puzzling to orthodox medicine, which denies pre-natal influence. But it is not so to the Theosophist who knows the *Ocean of Theosophy,* the *Secret Doctrine,* and *Isis Unveiled.* Popular modern medical and "physical culturist" ideas on the subject are

extremely pernicious; and it is time that Theosophists, and especially Theosophical parents, became better informed.

RAINDROPS BEFORE THE MONSOON

To attempt to acquire the use of the psychic powers for mere curiosity or for selfish ends is also dangerous for the same reasons as in the case of mediumship. As the civilization of the present day is selfish to the last degree and built on the personal element, the rules for the development of these powers in the right way have not been given out, but the Masters of Wisdom have said that philosophy and ethics must first be learned and practiced before any development of the other department is to be indulged in; and their condemnation of the wholesale development of mediums is supported by the history of spiritualism, which is one long story of the ruin of mediums in every direction.

Equally improper is the manner of the scientific schools which without a thought for the true nature of man indulge in experiments in hypnotism in which the subjects are injured for life, put into disgraceful attitudes, and made to do things for the satisfaction of the investigators which would never be done by men and women in their normal state. The Lodge of the Masters does not care for Science unless it aims to better man's state morally as well as physically, and no aid will be given to Science until she looks at men and life from the moral and spiritual side. For this reason those who know all about the psychical world, its denizens and laws, are proceeding with a reform in morals and philosophy before any great attention will be accorded to the strange and seductive phenomena possible for the inner powers of man. W. Q. Judge, *Ocean of Theosophy,* 1893, p. 152.

As the germ of a new race, developing in its turn altogether new psychical and physiological peculiarities, the Americans are upon the verge, and run the risk of, an era of black magic. Many times H. P. Blavatsky warned Americans of the dangers of an unbalanced psychical development which lay in the immediate future of the race, pointing out specifically the sort of experimentation which would lead to those dangers. That experimentation has been with us these many years, under other names, and warnings against its dangers have been laughed at.

May 1st, 1925, a youth of twenty-two attacked a policeman; not a very uncommon phenomenon, but in this case, with something uncommon behind it. It developed that the young man had been hypnotized by a self-styled "Master" and forced to the act. This being discovered and the "Master" summoned, a demonstration took place which convinced even the skeptical San Francisco police that the boy was only a helpless tool in the hands of this modern black magician. Halvorsen, the aforesaid "Master," promptly brought the youth out of a delirious state and to an appearance of sanity; which, however, was of short duration and soon gave place to the old irrational state, the boy's mind apparently being permanently unhinged. (San Francisco *Examiner,* May 1, 1925.)

This presented an issue in jurisprudence somewhat new in the Western world, but one which will, it is to be feared, become decidedly commonplace within a few years; namely, as to the respective responsibility of Halvorsen and his victim. Here is only one sporadic instance, but unusual in that its true nature was officially recognized. No one knows how many crimes may be daily committed under impulse seemingly from within, but in reality from without, since a hypnotic subject, or medium, is incapable of distinguishing between his own will and that of his controller. Are we to have this sort of thing running wild among the population, a fearful burden added to our already pressing problems? The answer rests chiefly with Theosophists.

WISDOM

Space permitting, it would be interesting to quote *in toto* three articles by Mr. Bruno Lessing. Mr. Lessing speaks in his perspicuity, an amount of "Theosophical common sense" rare indeed in the speech of a popular writer.

> In this new era prohibitionists and reformers will be happy—for a while.
>
> But all who love this country and worship those principles of liberty and democracy upon which it is founded will be exceedingly sad. Because they will realize that the government has changed and that "liberty" and "independence" are mere words. Their significance has departed.
>
> If you study history you will find it quite humorous. The oppressor of one day has often protested against the oppression of another day.
>
> It all depends upon who is in the saddle.
>
> And the great trouble has been for the past 5,000 years that those who were in the saddle were rarely good riders.
>
> Some enlightened day there will be a great movement in this country to reform reformers. Many reformers are dishonest. Many more are either ignorant or selfish. Sincere and clear-minded men who have devoted shrewdness to the study of humanity and governments, will never undertake to reform either weaknesses or vices by means of crusades or laws.
>
> The misguided energy which is being wasted on reform and crusades might accomplish something were it directed toward education. It is possible to educate people—particularly the young—along scientific, historical, ethical, religious and moral lines. It is impossible to reform them—which means "making them over."

But what kind of teaching—what form of knowledge—will educate simultaneously along scientific, historical, ethical, religious and moral lines in such a manner as to produce no crossing or conflict between those lines? There is only one such system, and we more than suspect that Mr. Lessing knows what it is.

> A brilliant journalist propounds this question: "What is the greatest good fortune of the United States?"

Taking advantage of the rule that whoever asks a question has the first right to answer it, this bright young man solves his riddle in this fashion.

"The great good fortune of this nation resides in the fact that it leads all others in its power to seize and develop NEW IDEAS."

Then he cites as illustrations our pre-eminence in railroads, automobiles, moving pictures, telephone, radio, the invention of the flying machines, etc.

It would be a great pity if that were the true answer to this conundrum.

Amusement, recreation, comfort, the easy life—those things have nothing whatever to do with the advancement of the human race.

Aristotle had no flivver.

Columbus had no boiler.

Shakespeare had no typewriter.

And the voice of the founder of Christianity never broadcast or talked into a telephone.

Outside of the material side of life—three meals a day and a place to sleep and something snappy to do when you're through working—new ideas these days are practically worthless. Because you cannot appreciate a new idea unless you are familiar with the old ideas.

If you know all the old ideas that were laid down by the great thinkers, from Socrates and Christ to Bacon and Kant, you have all the material you can digest in a lifetime to improve your body, your mind and your soul.

It is true that all old ideas are not necessarily true, but all true ideas are necessarily old. Cosmic mentation and its specialization in thinking beings has existed for many æons prior to the beginning of this human race. Perfected human beings have no more human knowledge to gain, and there were perfected human beings before the "strutting gamecock of modern science was hatched."

WHAT SEES?

A noted scientist, in discussing Einstein, had reference to the "curious theory" of certain Greeks that the eye, in seeing, casts out tentacles embracing objects. That theory seems to have been widespread, and is referred to in Patanjali's remarks on the "quality of luminosity," which, it is said, can be disconnected. Certainly a sleeping man is disconnected from the phenomenal world. Is the disconnection between eye and brain, or between being and externality?

It will be remembered that some time ago Dr. Charles Russ invented an apparatus showing that some species of power proceeded from the human eye. He now comes forward with amplification and elaboration of his apparatus. Perhaps some day his discovery will be investigated—with dire results to classic optics, and even physics and astronomy.